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OIḊE ĊLOINNE TUIREANN

THE

FATE OF THE CHILDREN OF TUIREANN

EDITED BY THE

Society for the Preservation of the Irish Language

WITH

NOTES, TRANSLATION, AND A COMPLETE VOCABULARY

BY

RICHARD J. O'DUFFY.

DUBLIN
M. H. GILL AND SON
O'CONNELL STREET
1901.

Price, One Shilling and Sixpence.

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PREFACE.

THE "Fate of the Children of Tuireann" is the second of the "Three Sorrows of Story Telling" issued by the Society. Like the "Fate of the Children of Lir" (already published) the events which it narrates date back to the time of the Tuatha De Danann, whilst the third, the "Fate of the Sons of Uisnech," belongs to the Milesian period.

The story opens with an anecdote of the skill of two leeches in high repute amongst the Tuatha De Danann; but it has no direct bearing upon the text—at least in its present form. Towards the close of the story their names are introduced, when their aid is invoked by Brian, one of the Sons of Tuireann; but unless we regard this as the sequel to the anecdote, its introduction would seem altogether pointless.

The legend then recounts the events that led up to the murder of Cian, the father of Lugh of the Long Arms, a warrior of high renown and king in destiny. For this murder Lugh imposed upon the Sons of Tuireann, in the presence of the Monarch and Court of Eire, an *eric*, so heavy, as to make its fulfilment all but an impossible task. It affords proof that the payment of the *eric* was not so much what Lugh sought as to try to compass the death of his adversaries in some one of the many dangers to which they would then be exposed. The *eric* consisted of eight separate and distinct obligations, to fulfil any one of which would be attended with extreme peril. The Battle of the Second Moytura was then pending, and Lugh, who planned it, included in the *eric* anything that might help him in his last great struggle with the Fomorians. The Sons of Tuireann were successful in obtaining for him the prizes he coveted most, sometimes by stratagem, sometimes by diplomacy, at other times by force of arms. Lugh, apprised of their success, makes them oblivious of the balance of the *eric* on which he had set little value, and induces their return home. They present him with the fruits of their adventures in many strange and distant lands; but they are immediately reminded that the full measure of their debt is not yet discharged. They push out their *curach* once more "from the blue-streamed shores of Eire;" again they are successful, but in complying with the last condition of the *eric* they are dangerously wounded. They hasten swiftly home, in the hope of getting from Lugh one of the charmed trophies of their early victories, which had the power of restoring them to renewed life and vigour. But

Lugh is implacable; he refuses their request; and they succumb to their injuries. Tuireann, their father, overcome by grief, falls dead beside the lifeless bodies of his sons; and in the language of the text, "they were buried at once in the one grave."

Such is a brief outline of the present text. "To the student of mere history," says O'Curry, "the value of such stories consists in the records of ancient topography, and in the glimpses of life, manners, and customs which they contain," while, he adds, "their chief claim, after all, to attention would be found to lie in their literary merits, and in the richly imaginative language in which they are clothed." MS. Materials, pp. 318-319.

Some few years ago, Dr. P. W. Joyce, LL.D., M.R.I.A., published an entertaining work, entitled, "Old Celtic Romances,"* which contained a popular translation of this and other Irish stories, some of which had not hitherto been given to the public in an English dress.

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* Kegan Paul and Co., London, 1879.

The Irish text was once printed some years ago in the *Atlantis*, vol. iv., a "Register of Literature and Science of the Catholic University." This text, with a translation, was edited by Eugene O'Curry, M.R.I.A. from a MS. in his possession. In an introductory notice to the "Three Sorrows of Story Telling" (*Atlantis*, vol. iii., pp. 377-397), O'Curry noticed in detail whatever reference he found, direct and otherwise, to this story in the Books of Lecain, Leinster, and Lismore. To the student desirous of tracing the ancient and still existing foundations of this story this information will be found most useful and valuable.

Nov. 1901.

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ARGUMENT.

1. King Nuadh Airgiod Lamh and his one-eyed door-keeper. 2. Door-keeper meets with doctors. Novel surgical operation. 3. They are introduced to the king, whose arm, afflicted by a daol, they remove. 4. They procure and set another arm for the king. 5. The king's political power; the Fomorian tribute and penalty for its non-payment. The assembly at Uisneach; coming of Lugh Lamhfhada and his Fairy Cavalcade. 6. The Fomorians come to collect the tribute. 7. Deference paid them by the king and his court distasteful to Lugh, who annihilates almost the entire number of Fomorians. He spares some to publish his prowess. 8. Departing to Lochlainn, their native country, they tell the fate of their associates, to Balar, their king. 9. Balar takes counsel. Breas, his son, undertakes to avenge the insult. 10. Breas prepares to depart. 11. He arrives at Eas Dara, and devastates the territory of Bodhbh Dearg, King of Connaught. 12. Lugh tries, but without success, to secure Nuadh as an ally against Breas. 13. Lugh enlists the aid of the three sons of Cainte, who undertake to concentrate the Fairy Cavalcade. 14. They depart for this purpose, each his own way. Cian, one of their number, and father of Lugh, sees the Children of Tuireann, his deadly enemies. 15. Unwilling alone to meet them, he, by magic, tries to evade them, as a Druidical pig. Brian, one of the Children of Tuireann, meets this strategy by turning his brothers into two Druidical hounds, and sets them on the trail. 16. They overtake it, but previous to despatching it, Brian consents to allow it to resume human form. 17. Cian's reason for this request. His death, and the tragic circumstances of his burial. 18. Lugh's action in the interval. 19. He summons the Fomorians to disgorge the cattle spoils. Their refusal. Arrival of the Fairy Cavalcade and Bodhbh Dearg. 20. Lugh and his allies gird themselves for battle. 21. The battle. Success of Lugh, who, at the request of the Druids, gives quarter to Breas. Breas then departs to his own country. 22. Lugh's inquiries as to his father's (Cian's) safety. 23. Lugh and the Fairy Cavalcade go in search of Cian.

The earth reveals the circumstances under which he was killed, and the place of his burial. 24. Lugh has his father's body exhumed. The dirge of Lugh. 25. Re-interment of Cian, and erection of his monument, over which Lugh laments his father's fate. 26. Lugh's mournful predictions. He leaves for Tara. 27. His arrival at Tara, where he meets the Children of Tuireann. He suggests to the minds of the king and his court the fate that had befallen his father, and he elicits their views as to the punishment due to the crime. 28. The king tells the punishment he himself would inflict if Lugh's case were his. The court express approval, in which the Children of Tuireann join. Lugh determined to have *eric*. 29. The Children of Tuireann take counsel as to the course they should now pursue, and Brian, as the eldest, whilst denying their guilt, undertakes payment of an *eric*. 30. Lugh names the fine; its seeming smallness surprises Brian, who cheerfully undertakes its payment. 31, 32, 33, 34. Lugh then particularises the *eric*, which he divides into eight parts, and points out to Brian, one by one, the dangers and difficulties he will have to contend against in securing it. 35. Surprise of the Children of Tuireann. They seek and receive advice from their father. 36. Returning to Lugh, they ask a loan of the *Aonbharr Manannan*, as a help to them. He refuses it, but gives them a loan of the *Curach* of *Manannain*. They tell their father and sister the result of their mission to Lugh. 37. Leaving Tuireann, they set forward with their sister to the port where the *curach* was, and entering it prepare to depart. Their sister's sorrow. 38. They set sail for the Hesperides in search of the first portion of the *eric*, viz., the magic apples. 39. They decide to transform themselves into hawks, swoop down upon the apples, and carry them off, despite the vigilance of the guards. 40. They carry their designs into execution; but are pursued by the daughters of the King of the Hesperides in the form of ospreys. The sufferings of the hawks relieved by Brian, who transforms himself and them from hawks into swans. The ospreys cease pursuing them. 41. The second portion of the *eric*—the pig's magic skin. Plan of Brian and his brothers to secure it. Their arrival at the court of the King of Greece, to whom they introduce themselves as poets. 42. Their reception. Brian's poem. 43. He explains its meaning and import, and its connection with the object of their visit to the king. 44. The king declines to give the pig's skin, but offers as a substitute thrice its full in gold. Brian accepts the offer. 45. Brian, by force, seizes the skin, kills its bearer, and he and his brothers deal havoc amongst the household of the king, whom Brian slays in single combat. The brothers rest on the scene of the conflict. 46. The third portion of the *eric*—the poisoned spear of Pisear, King of Persia. 47. The Children of Tuireann assume the garb of poets, and seek and get admittance to the king. Brian's poem. 48. On Brian explaining the poem, the king expresses his displeasure, whereupon Brian slays him with a magic apple. Slaughter of the household. The brothers find the spear, and bear it away. 49. The fourth portion of the *eric*—the two steeds and the chariot, in possession of Dobar, the King of the Island of Sigir. They resolve to present themselves before the king as mercenary soldiers from Eire. 50. Their reception by the king. They enter his service. Their hopes of seeing the steeds and chariot disappointed. They determine on interviewing the king, and signifying their resolve to depart. 51. The king dissuades them from departing, promising to show them his steeds and chariot. The steeds and chariot are brought before them. Brian dexterously springs into the chariot, kills the charioteer and the king, and his brothers slaughter the retainers. 52. The fifth portion of the *eric*—the seven pigs of Easal, King of the Golden Pillars. On the shores of his country Easal holds parley with the brothers, whose fame has preceded them. 53. Brian makes known the object of their mission. He induces the king to comply with his wishes. 54. The brothers land; Easal feasts them. Brian gracefully acknowledges, in a poem, the king's action. 55. The sixth portion of the *eric*—Failinis, the whelp of the King of Ioruaidhe. The brothers, accompanied by Easal, set sail towards Ioruaidhe. 56. Easal goes ashore, interviews the king, his son-in-law, and endeavours to disarm his hostility. His mission unavailing. 57. Conflict between the King of Ioruaidhe and the Children of Tuireann. Brian vanquishes the king in single combat, and brings him before Easal. Peace ensues; the king surrenders the hound, and the brothers, taking leave of Easal, depart. 58. Lugh, apprised of the success so far attending the Children of Tuireann, induces their return by a charm, and makes them forgetful of the remainder of the *eric*. Lugh withdraws secretly from Beann Eadair. The brothers' arrival there. 59. The brothers are welcomed by the king and the Tuatha De Danann. Messengers are sent for Lugh. He refuses to return, and instructs that the *eric* be paid to the king. 60. The brothers pay the *eric* to the king, on which Lugh presents himself, and demands the balance of the *eric*. 61. Dismay of the brothers. Taking counsel with their father, they again leave their country. The lament of

Eithne, their sister, on their departure. 62. The seventh portion of the *eric*—the cooking spit. Brian's marvellous adventures in search of it. His success. Returns to his ship. 63. The eighth portion of the *eric*—the three shouts from the Hill of Miodhchaoin. Encounter between the brothers and Miodhchaoin, its guardian. Brian slays Miodhchaoin. Arrival of Miodhchaoin's three children, who attack and wound the brothers, but are themselves slain. 64. The three shouts. The return to Eire. 65. Arrival at Beann Eadair, whence they journey to their father, whom they commission to see Lugh, give him the cooking spit, and obtain from him the gifted skin to restore their health. Brian's parting address to Tuireann. 66. The meeting between Tuireann and Lugh. A fruitless mission. Brian himself tries, but with no better result. He returns to his brothers. Death of the Children of Tuireann. The grief of Tuireann; his death and burial with his sons.

Oiḋe Ċloinne Tuireann.

Annso síos.

◆

Ríġ sochrach, saoir-ċinéalach ro ġaḃ flaiṫeas agus forláṁas air Ṫuaṫaiḃ Daṫ-áille De Danann, dar buḋ ċóṁainm Nuaḋa Airgiodláṁ, mac[1] Eaċtaiġ, mic Ordáin, mic Allaoi. Agus is aṁlaiḋ do ḃí an ríġ sin agus leaṫ-láṁ airgid air; agus do ḃí dóirseóir air[2] leaṫ-ṡúil aige.

2. La n-aon dar éiriġ an t-óglaċ sin amaċ ó ṁúraiḃ na Teaṁraċ, do ċonnairc sé dias álainn, óg, ilḋealḃaċ 'san ḃ-faiṫċe da ionnsaiġe; agus do ḃeannuiġeadar dó,[3] agus fuaradar an céadna. Agus d'ḟiafraiġ an dóirseóir díoḃ sgéala. "Ca h-áit as a d-tángaḃair a ḋias óg, ilḋealḃaċ," ar sé?

"Leáġa maiṫe sinn," ar siad.

"Má's maiṫ na leáġa siḃ," ar éision, "cuirfiḋ súil a n-ionad mo ṡúla féin."

"Do ċuirfinn féin súil an ċait sin ad' h-uċt a n-ionad do ṡúla," ar fear ḋíoḃ.

"Do[4] b'ait liom, sin," ar an dóirseóir.

Agus do ċuireadar súil an ċait a n-ionad súla an óglaoiċ ann sin. Ba ġar, agus ba h-aṁġar dósan sin; óir an tráṫ do b'áil[5] leis codlaḋ nó coṁsanaḋ do ḋéanaṁ, is annsin do ḃíoḋgaḋ an t-súil le greaḋair na luċ, agus le h-eiteall na n-eun, agus le gluasaċt na siḃinne; agus an tráṫ ba ṁian leis feiṫioṁ sluaġ no oireaċtais do ḋéanaṁ, is annsin do ḃíoḋ 'na toirċim suain agus codalta aige.

3. Agus do ċuaiḋ asteaċ, agus d'innis[6] do'n ríġ go d-tángadar leáġa maiṫe go[7] Teaṁraiġ; "Oir do ċuireadar súil cait a n-ionad mo ṡúlasa," ar se.

"Tabair asteaċ iad," ar an ríġ.

Agus mar ṫángadar asteaċ, do ċualadar osnaḋ aḃbal truaiġ. Do ráiḋ[8] Miaċ, i. fear do na leáġaiḃ, "Do ċluinim osnaḋ curaiḋ."

A duḃairt Oirṁiaċ .i. an fear oile, "Féuċ naċ osnaḋ curaiḋ ós cionn daoil[9] í, atá ar n-dúḃaḋ do leaṫ-taoiḃ?"

Is annsin tugaḋ an ríġ ar an ionad a raiḃ, agus d'ḟeaċadar é; agus do ṫarraing fear díoḃ an láṁ ó'n d-taoḃ[10] amaċ aige, agus do sging daol aiste air fad na caṫraċ; agus d'éirġeadar an teaġlaċ agus do marḃadar an daol.

4. Agus do ḟior Miaċ a fad agus a cóimreaṁar do[11] láiṁ eile do ṫaḃairt ċuige; agus do ḟioraḋ Tuaṫa De Danann uile agus níor fríṫ[12] láṁ a d'ḟoġain dó aċt láṁ Ṁóḋáin muiciḋe.

“An ḃ-foġanfaḋ cnáṁarlaċ a láiṁe féin díḃ,” ar cáċ.

“Is í dob'ḟeárr[13] linn,” ar siad.

Agus do ġluais duine air a cionn,[14] agus tug leis go Teaṁraiġ í, agus tugaḋ do Ṁiaċ í. Do ráiḋ Miaċ le[15] h-Oirṁiaċ, “An áil leatsa an láṁ do ṡuíḋiuġaḋ no dul d'iarraiḋ lussa doċum[16] feola do ċur uirre.”

“Is feárr an láṁ do ṡuíḋiúġaḋ,” ar se.

Téid Miaċ air sin, d'iarraiḋ lussa, agus tug leis iad; agus do súiḋiġeaḋ an láṁ go neaṁuireasḃaċ ann sin.

5. Is aṁlaiḋ ḃí an ríġ so, agus cíos-ċáin mór, trom, ag Fóṁoraiḃ air Ṫuaṫa De Danann le n-a linn; mar atá, cíos air an losaid agus cíos air an m-bróin, agus cíos air na cloċaiḃ[17] mireaḃarṫa; agus uinge d'ór air an sróin do Ṫuaṫa De Danann, air Ṁullaċ Uisniġ, air an d-taoiḃ ṡiar do

Ṫeaṁpaiġ. Agus do ḃaindís[18] an cíos sin amaċ gaċ bliaḋna; agus an fear naċ d-tiobraḋ sin uaiḋ, an t-srón do ḃain[19] ón ceann dé. Lá dar comóraḋ aonaċ le ríġ Éireann air Ċnocán Ḃalair, ris a ráiḋtear[20] Uisneaċ a n-diu, agus níor cian do ḃádar ann, an tan do ċoncadar diorma deaġṡluaġ 'san máiġ anoir gaċ[21] n-díreaċ da n-ionnsaiḋe, agus aon ṁacaoṁ a d-tosaċ na drong-ḃuiḋne, go ro-smaċt uaiḋ air ċáċ; agus ba ċosaṁail le[22] fuineaḋ gréine deallraḋ a aiġṫe, agus a éadain; agus níor ḟéadadar a ġnúis d'ḟeuċain le méad a ṫaitneaṁa. Agus is é do ḃí ann, Luġ Láṁfada, Loinnḃéimionnaċ, agus an Marcra Sióḋa ó Ṫír Ṫairrngire, a ċoṁaltaḋa féin .i. clann Ṁanannáin, mar atá, Scoiṫ Ġléigeal, mac Ṁanannáin; agus Rabaċ Slaitín, agus Gleigeal Garb; agus Goiṫne Gorm-fúileaċ; agus Sine Sindearg; agus Doṁnall Donnruaḋ; agus Aoḋ mac Eaṫaill. Agus dob í ro deise Luġaiḋ Láṁfada .i. an t-Aonḃárr Manannáin faoi agus ba ċóṁluaiṫ le[23] gaoiṫ lomḟuair earraiḋ, agus buḋ ċóṁḋeas di muir agus tír, agus ní marḃtaoi a marcaċ d'a muin; agus Lúireaċ Manannáin uime, agus ni deargṫaoi fúiṫe, na tairse, na tríṫe; agus Sgaball Manannáin air ċleiṫín a oċta agus a urbruinne, go naċ gaḃdaoir airm greim de; agus Caṫḃárr fá n-a ċeann da imḋídean, agus liaġ lánṁaiseaċ lóġṁar iona ċúl, agus a dó ḋíoḃ iona aġaiḋ agus bá ċóṁḟoillseaċ le gréin a lá tirm saṁraiḋ gnúis a aiġṫe agus a éadain an uair do léigeaḋ an caṫḃárr sin dé; agus an Freagarṫaċ .i. cloiḋeaṁ Manannáin tar a ṫaoḃ ċlí, agus níor deargaḋ[24] leis air neaċ riaṁ do ṫiocfaḋ beó uaiḋ, agus níor noċtaḋ a n-ionad caṫa na cóṁraic an cloiḋeaṁ sin, iona m-beiṫ neart mná seolta a n-aon da ḃ-faicfeaḋ é, dá m-biaḋ na aġaiḋ.

6. Is ann sin tángadar an díorma sin mar a raiḃ ríġ na h-Éireann[25] agus Tuaṫa De Danann air ċeana agus d'ḟáiltíġeadar le ċéile. Agus is gairid do ḃádar ann, an tan do ċonncadar dream ṁodarṫa ṁísgiaṁaċ da n-ionnsaiġe .i. naoi naonḃair do ṁaoraiḃ na ḃ-Fóṁoraċ do ḃí ag teaċt d'iarraiḋ cíosa agus cána ḃ-fear na h-Eireann. Ag so[26] anmanna an ċeaṫrair ba ḃuirbe, agus ba ḋanarḋa ḋíoḃ .i. Eine, agus Eaṫfaiṫ, Coron agus Compar; agus ní léigfeaḋ an eagla do neaċ do Ṫuaṫa De

Danann a ṁac na a ḋalta do ḃualaḋ tré ansmaċt na maor sin.

7. Agus tángadar go h-aon láṫair le ríġ Éireann agus leis an Marcra Síoḋa; agus d'éiriġ ríġ na h-Éireann agus Tuaṫa De Danann uile rómpa. Agus d'ḟiafraiġ Luġ Láṁḟada ḋíoḃ: "Créad fár[27] éirġeadair roiṁ an n-droing ṁodarṫa ṁisgiaṁaċ úd agus gan éirġe róṁainne?"

"Is éigean dúinn[28] sin do ḋéanaṁ," ar ríġ Éireann, "óir dá m-beiṫ mac míosa[29] againne iona suiḋe rómpa, níor ḃeag[30] leo do ċúis dár marḃaḋ é."

"Is briaṫar damsa," ar Luġ, "go d-táinig mian a marḃṫa ḋaṁféin;" agus leis sin a duḃairt Luġ, go d-táinig mian a marḃṫa air.

"Is níḋ sin do ṫiocfaḋ go h-olc dúinn," ar ríġ Éireann, "óir do ġéaḃamaoidne ár marḃaḋ agus ár milleaḋ tríd sin."

"Is fada atáṫaoi faoi an m-broid so," ar Luġ. Agus d'éiriġ agá n-eirleaċ, agus aga n-aṫċumaḋ, no gur marḃaḋ oċt naonḃair ḋíoḃ, agus do léigeaḋ an naonḃar eile fá ċaḋas agus fá comairce ríġ Éireann.

"Do ṁuirfinn siḃ," ar Luġ, "aċt gurab feárr liom siḃ do ḋul le sgéalaiḃ doċum na n-Allṁurac 'ná mo ṫeaċtaiḃ féin, air eagla go ḃ-fuiġdís easonóir."

8. Is ann sin do ġluaiseadar[31] an naonḃar sin rómpa no go rángadar a Loċlannaiḃ, mar a raḃadar fine Ḟóṁoraċ, agus d'innseadar a sgéala ḋóiḃ ó ṫúis go deireaḋ; agus aṁail táinig an macaoṁ óg, ilḋealḃaċ a n-Éirinn, agus gur marḃaḋ na ṁaoir uile leis, aċt iad féin: "agus is uime do léig sé sinne as," ar siad, "ċum[32] sgéala d'innsin daoiḃse."

A dúḃairt Ḃalar, "An ḃ-feadaḃair cia h-é?"

"D' ḟeadarsa," ar Ceiṫlionn .i. bainċéile Ḃalair: "is mac inġine ḋuitse agus daṁsa é súd; agus atá a ḃ-fioġair agus a ḃ-fáisdine ḋúinn, ó do ṫiocfaḋ súd a n-Éirinn naċ m-biaḋ neart againn a n-Éirinn go bráṫ."[33]

9. Is ann sin do ċuaḋdar maiṫe fine Fomoraċ a g-coṁairle, .i. Eaḃ ua Néid, agus Seanċab ua Néid, agus Sotal Sálṁór agus Luaiṫleaḃarċam, agus Tineṁor Truscadal, agus Loisginn lomġlúineaċ, agus Luaṫluaimeaċ, agus Lobas draoi, agus Liaṫlaḃar

mac Lobais, go naonḃar fileaḋa agus fealsaṁna fáiṫeaṁla fiosaċa na b-Foṁoraċ, agus Balar bailc-ḃéimeannaċ féin; agus an dá ḃéalḃána ḋéag meic Balair agus Ceiṫlion Ċaisḟiaċlaċ .i. beanríoġain Balair. Is ann sin do ráiḋ Breas mac Balair: “Raċfadsa agus seaċt ruaḋ-ċaṫa ro-ṁóra do ṁarcra fine Foṁoraċ a n-Eirinn, agus do ḃéar caṫ do Iolḋánaċ, agus bainfid a ċeann de, agus do ḃéar liom ċugaiḃse é, air ḟaiṫċe na Beirbe Loċlannaiġe.”

“Do buḋ ċuiḃe ḋuitse sin do ḋéanaṁ,” ar iadsan.

10. Is annsin a dúḃairt Breas: “Cóiríġṫear mo longa agus mo luaiṫ-ḃarca ḋam, agus cuirṫear biaḋ agus lón ionnta.”

Is annsin do sgíobadar a longa, agus a luaiṫ-ḃarca, go luaiṫ, agus go deáġṫapa; agus do ċuireadar a leórḋoiṫin bíḋ agus diġe ionnta; agus do ċuireadar luaiṫlíneaċ agus luaiṫleaḃarċam do ṫionól a ṡluaiġ ċuige. Agus mar rángadar go h-aon láṫair, do ġléasadar a n-earraḋa, agus a n-éideaḋa, agus a n-airm gaisgiḋ; agus do ġluaiseadar rómpa d’ionnsaiġe na h-Éireann.

Agus do lean Balar iad ċum an ċuain,

agus a duḃairt: “Taḃraiḋ caṫ do'n Ioldánaċ, agus bainíḋ a ċeann de; agus ceanglaíḋ an t-oileán sin, ris a ráiḋtear Éire, a n-diaiġ ḃur long, agus ḃur n-deáġ-ḃarc; agus léigíḋ ḋo'n[34] uisge iomalltiuġ teaċt iona h-ionad; agus cuiríḋ air ṫuaisceart Loċlann í, agus ní leanfaiḋ neaċ do Ṫuaṫa De Danann go bruinn an ḃráṫa ann í.”

11. Is annsin do cuireaḋ a longa agus a luaṫḃarca o'n g-cuan amaċ, agus do líonadar do ṗic,[35] agus do ṫúir, agus do ṁior iad; agus do ċuireadar a seól-ḃréide súḃlaċa suaitċeanntaċa a n-áird; agus tugsad bloisc-ḃéim sanntaċ o'n g-cuan agus o'n g-calaḋṗort, air an d-tír naċ d-treaḃtar, air an ḃ-fairge imleiṫin, agus air an ḃ-fuaraiḋḃéis iongantaiġ, agus air ḋruiṁċlaḋaiḃ na díleanna, agus air ḟléiḃtiḃ ḟliuċ-árda ḟuairneiṁneaċa na fairge fíor-ḋoiṁne; agus níor sguireadar de'n t-seól-réim sin gur ġaḃadar cuan agus calaḋṗort a n-Easdara. Agus do sgaoileadar sluaġ fá[36] iarṫar Ċonnaċt, agus d'airgeadar go léir é.

Agus is e ba ríġ air Ċonnaċt an tan sin Boḋḃ Dearg, mac an Daġda.

12. Agus is ann do ḃí Luġ Láṁfada an tan

sin a d-Teaṁraiġ a ḃ-foċair ríġ na h-Éireann. Agus do foillsiġeaḋ dó go d-tángadar Fine Foṁoraċ a d-tír a n-Easdara, áit air[37] ṫuit Dara Dearg, draoi d' Ḟoṁorċaiḃ do láiṁ Lóġa Láṁfada. Agus air[38] ḃ-fáġail na sgéal sin do Luġ do ḋearaiġ an t-Aonḃarr Ṁanannáin a g-coṁrac an lae agus na h-oiḋċe; agus do ċuaiḋ asteaċ mar a raiḃ ríġ Éireann, agus d' innis dó go d-tángadar Allṁuraiġ a d-tír a n-Easdara, agus gur airgeadar Boḋḃ Dearg, agus 'dob' áil liom cungnaṁ[38a] d'ḟáġail uait-se," ar sé "doċum caṫa do ṫaḃairt dóiḃ."

"Ní ṫiuḃra," ar an ríġ, "óir an gníoṁ naċ n-deárnaḋ[39] orm ní raċfad dá cosnaṁ."[39a]

13. O do ċualaiḋ Luġ Láṁfada an droċ-ḟreagraḋ sin, teed air ṁarcaiġeaċt, agus do ġluais ó Ṫeaṁraiġ siar, agus do ċonnairc triar ogláċ armṫa éidiġṫe ċuige,[40] .i. trí mic Ċáinte; agus do ḃeannuiġeadar dó.

"Creud an ṁoiċ-éirġe sin ort," ar siad.

"Is mór mo ċúis," ar Luġ, ".i., Allṁuraiġ do ṫeaċt[41] a n-Éirinn, agus Boḋḃ Dearg, mac an Daġda d' argain dóiḃ; agus creud an cungnaṁ do ḃéarfaiḋ siḃ ḋam?"

"Diongnam," ar siad, "ceud ogláċ gaċa fir ḋíotsa san g-caṫ."

"Is maiṫ an cungnaṁ sin," ar sé, "agus atá cungnaṁ is feárr liom iná sin d'ḟáġail uaiḃ, .i. an marcra síoḋa do ṫionól ċugam as gaċ áit a ḃ-fuilid."

14. Agus d'imṫiġ Cu agus Ceiṫeann buḋ ḋeas,[42] agus do ġluais Cian 'san áird buḋ ṫuaiḋ,[43] agus ní ḋeárnaḋ coṁnaiḋe, go ráinig Maiġ Muirṫeiṁne agus do ḃí ag siúḃal na maiġe agus is geárr do ḃí ann, an tan do ċonnairc triar ogláċ armṫa eiḋiġṫe air a ċóṁair[44] ag siúḃal na máiġe; agus is iad do ḃí ann .i. trí mic Tuireann dar b'ainm Brian, Iuċarba, agus Iuċair. Agus is aṁlaiḋ do ḃádar[45] trí mic Ċáinte agus trí mic Tuireann, 'na luċt fuaṫa agus mioscaise dá ċéile, ionnas giḋbé áit a d-teangṁadaois da ċéile naċ raċaiḋ as, aċt an ḋrong ba ṫreise ḋíoḃ.

15. Is annsin do ráiḋ Cian: "Dá m-beidís mo ḋías[46] dearḃráṫar annso, is calma an cóṁrac do ḋeunfamaois; agus ó naċ ḃ-fuilid, is maiṫ an cóṁairle ḋam-sa teiṫeaḋ." Agus do ċonnairc mall-tréad muc iona ġoire, agus do ḃuail é féin do ḟleisg draoiḋeaċta a rioċt muice[47] do na mucaiḃ, agus do ġab[48] ag tocailt na talṁan aṁail gaċ muic do na mucaiḃ eile.

Is annsin a duḃairt Brian mac Tuireann: "A ḋearḃráiṫre," ar sé, "an ḃ-facaḃair an t-ogláċ do ḃí ag siúḃal na máiġe ó ċianaiḃ?"[49]

"Do ċonncamar," ar iadsan.

"Creud do rug as é," ar sé.

"Ní ḟeadaim," ar iadsan.

"Is míṁeanmnaċ ḋaoiḃse," ar sé, "gan feiṫeaṁ maiṫ do ḋéanaṁ a n-aimsir cogaiḋ air ṁáiġiḃ, agus air réiḋteaċaiḃ; agus d' ḟeadarsa creud do rug as é; óir do ḃuail sé é féin do ḟleisc órḋa, a rioċt muice do na mucaiḃ úd; agus atá sé ag toċailt na talṁan aṁail gaċ muic do na mucaiḃ eile; agus ní[50] cara ḋúinn é.

"Is olc atá sin againne," ar an dias eile, "óir is le neaċ éigin do Ṫuaṫa De Danann na muca, agus dá marḃfamaois uile iad do ṫeangṁaḋ do'n muic draoiḋeaċta dul as, fá ḋeire."

"Is olc do riġneaḃair-se[51] ḃur ḃ-foġluim a g-caṫair na foġlumṫa," ar Brian, "an tráṫ naċ aiṫeóntaoi beiṫeaḋaċ draoiḋeaċta seaċ beiṫeaḋaċ aicionta." Agus is cóṁmaiṫ[52] do ḃí aga ráḋ sin agus do ḃuail a ḋias dearḃráṫar[53] féin do[54] ḟleisc doilḃṫe draoiḋeaċta, agus do riġne dá ġaḋar[55] ḟeanga ḟiúḃlaċa ḋíoḃ, agus do laḃradar go gáiḃṫeaċ air lorg na muice draoiḋeaċta.[56]

16. Agus níor ċian no gur ṫeiṫ na muca uile aċt í féin aṁáin; agus do ċonnairc sí doire coille, agus d'ionnsaiġ é; agus ag dul fá'n g-coill di,[57] tug Brian urċar da ṡleiġ ḋi, gur ċuir tré ċompar a cléiḃ í.[58] Agus do sgread an ṁuc agus a duḃairt: "Is olc do riġneaḃair mo ṫeilgeann ó aiṫniġeaḃar mé."

"Dar liom,[59] is urlaḃraḋ daona sin agat," ar Brian.

"Is duine mé[60] do ḃunaḋ," ar éisean, "agus is mé Cián mac Ċainte; agus taḃraíḋ anacal dam"

"Ḃéaram ċeana," ar Iuċorba agus Iuċar, "agus is olc linn[61] ar ḃain leat."

"Luiġimse fá[62] na déiṫiḃ aerḋa," ar Brian, "dá d-tigeaḋ an t-anam seaċt n-uaire ionnat, go m-bainfinnse asat é."

"Maiseaḋ," ar Cian; "taḃraíḋ airgiḋ ḋam."

"Do ḃéaram," ar Brian.

"Léigiḋ ḋam dul am' rioċt féin," ar Cian.

"Léigfeamaoid," ar Brian; "óir is usa

liom-féin[63] duine do ṁarḃaḋ go minic 'ná muc."

17. Agus do ċuaiḋ Cian ina rioċt féin annsin, agus a duḃairt; "Taḃraiḋ anacal maiṫ ḋam anois," ar se.

"Ní ṫiuḃram," ar Brian.

"Maiseaḋ, do ṁeall mé siḃ," ar Cian, "óir dá m-biaḋ a rioċt muice do muirḃḟiḋe mé, ní ḃiaḋ aċt éiric muice ionnam, agus ó's am' rioċt féin muirḃfiġṫear mé, níor marḃaḋ riaṁ, agus ní muirḃfiḋṫear ċoiḋċe,[64] neaċ bus mó éiric iona mé, agus na h-airm,[65] le a muirḃfiġṫear mé, inneósaid an gníoṁ dom' ṁac."[66]

"Ní le h-armaiḃ muirḃfiġṫear tú, aċt le cloċaiḃ tulaṁais na talṁan," ar Brian. Agus do ġaḃadar[67] as a h-aiṫle sin sáirġléas air do ċloċaiḃ go h-aṫġarḃ, agus go h-ainteann, go n-deárnadar dímeall dearóil dian-ḃrúite do'n ċurp; agus do ċuireadar cubat fir fá ṫalṁain é. Agus níor ġaḃ[68] an talaṁ an fionġal sin uaṫa; agus do ṫeilg air uaċtar na talṁan anios é. A duḃairt Brian go raċfaḋ arís fá ṫalaṁ; agus do cuireaḋ an dara feaċt é, agus níor ġaḃ an talaṁ leis.

Giḋ tra aċt d' aḋnacadar Clann Tuireann

an corp sé h-uaire, agus do ḋiúlt an talaṁ é; agus[69] an seaċtṁaḋ h-uair do ċuireadar fá ṫalaṁ é, do ġaḃ an úir leis. Agus do ġluaiseadar Clann Tuireann rómpa[70] a n-diaiḋ Luġaiḋ Láṁfada, d'ionnsaiġe an ċaṫa.

18. Iomṫúsa Luġaiḋ; air n-dealúġaḋ le[71] n-a aṫair, do ṫáinig roiṁe ó Ṫeaṁair siar, do Ġairiḋ, agus d'Ilġairiḋ, agus d'Aṫ-Luain mic Luġaiḋ, agus do Ḃéirn na h-Eadargána, ris a ráiḋtear Ros Commáin an tan so, agus tar Ṁaig Luirg, agus do Ċorr-ṡliaḃ na Seaġsa, agus do ċeann Seantsléiḃe ris a ráiḋtear Ceis Ċoronn an tan so, agus tre ċríoċaiḃ an Ċoroinn ċruṫṡoluis, agus as sin go Máġ Mór an Aonaiġ, áit a raḃadar Allṁuraiġ, agus creaċa Ċonnaċta fúṫa.

19. Is annsin d'éiriġ Breas mac Ḃalair, agus a duḃairt: "Is iongnaḋ liom," ar se, "an ġrian ag éirġe a n-iar a n-diu agus a n-oir gaċa laoi eile."

"Dob' ḟeárr go m-buḋ í," ar na draoiṫe.

"Creud eile" ar se.

"Dealraḋ aiġṫe Lóġa Láṁfada," ar siad.

Is annsin ṫáinig an t-Ioldánaċ 'na d-timċioll, agus do ḃeannuiġ dóiḃ.[72]

“Creud áḋḃar do ḃeannuiġṫe” ar iad-san.

“Is mór áḋḃar mo ḃeannuiġṫe ḋaoiḃ,”[73] ar sé; “óir ní ḟuil aċt mo leaṫ do Ṫuaṫaiḃ De Danann, agus mo leaṫ daoiḃse, agus taḃraiḋ airioc bleaċtaċ fear na h-Éireann dam,” ar sé.

“Nárab moċ maidin ḋuit,” ar fear ḋíoḃ, go feargaċ foirniṁeaċ ag freagraḋ ḋó,[74] “sul do ġéaḃair seasgaċ no bleaċtaċ annso.”

Is annsin do léig Luġ brioċt draoiḋeaċta fá[75] na creaċaiḃ, agus do ċuir a m-bleaċtaċa féin a n-dorus gaċ aon tiġe a n-Éirinn, agus d’ḟágaiḃ, na seascaċa aca, go naċ ḃ-fúigfidís an fonn sin nó go m-beireaḋ[76] an Marcra Síoḋa orra. Agus do ḃí Luġ trí lá agus trí h-oiḋċe ’na d-timċioll, nó go d-tángadar an Marcra Síoḋa, agus do ḟuiḋeadar a d-timċioll Lóġa. Agus táinig Boḋḃ Dearg mac an Daġda, agus naoi ceud ficead da n-ionnsaiġe, agus do ráiḋ: “Creud áḋḃar bur moille gan an caṫ do ċur?”[77]

“Ag fuireaċ leatsa,” ar Luġ.

20. Is annsin do ġaḃ Luġ lúireaċ Ṁanannáin uime; agus ní ḋeargtaoi fúiṫe, na tríṫe

na tairse air neaċ fá m-biaḋ sí. Do ġaḃ sgaball Manannáin uime fá ċaol a ṁuinil; agus do ġaḃ a ċaṫḃárr ris a ráiḋtear Cinnḃeart; agus do ḃí deallraḋ na gréine 'na ġnúis ó ċlaoċlóḋ an ċaṫḃáirr; agus do ġaḃ a sgiaṫ duḃ-ġorm,[78] daṫ-álainn, dín-leaṫan, daol-ċoṁraṁaċ, ós stuaiġleirg a ḋroma,[79] do ḋíon a ċuirp; agus do ġaḃ a ċlóiḋeaṁ forsaḋaċ, fírḋeas, faoḃ-ḋlúiṫ, tar a ṫaoiḃ ċli; agus do ġaḃ a ḋá ḟleaġ[80] cro-ḟairsinge, crann-reaṁra, cruaiḋneiṁneaċa, air na ḃ-foṫruġaḋ as fuil n-aiṫreaċ niṁe.[81] Agus do ġaḃadar ríġṫe agus curaiḋ fear na h-Éireann a d-treallṁa caṫa agus coṁlainn umpa; agus do ṫógḃadar cuirṫe bioraċa do ḟleaġaiḃ ós a g-ceannaiḃ agus do riġneadar liḃearna dísle daingne dlúiṫe d'a sgiaṫaiḃ ina n-úirṫimċioll.

21. Agus d' ionnsuiġeadar Máġ Mór an Aonaiġ; agus d'ḟreagradar na h-Allṁuraiġ iad; agus do ċaiṫeadar a sleaġa gonaċa gáiḃṫeaċa air a ċéile; agus air g-coiṁḃrisead a sleaġ ḋóiḃ do ṫairngeadar a g-cloiḋiṁe clais-leaṫna cros-órḋa[82] as a d-truailliḃ ċiuṁais-ġorma;[83] agus do ġaḃadar ag treun-tuargain a ċéile; agus d'éirġeadar doirteaḋa donn-

lasraċa ós a g-cionn[84] ó nim arm agus iolḟaoḃar na d-tréinḟear sin. Is annsin do ċonnairc Luġ an cró caṫa[85] ann a raiḃ Breas mac Balair, agus d'ionnsuiġ go h-ainṁín, ainiarṁarṫaċ é; agus do ġaḃ ag treun-tuargain na d-tréinḟear sin, no gur torcraḋ dá ċéaḋ laoċ leis do luċt cóiṁeuda mic Balair ina ḟiaḋnuise. Is annsin do naisc Breas comairce air Luġ; "Taḃair m'anam dam," ar sé, "do'n ċor so agus do ḃér Fine Fóṁorac ċugat, ċum caṫa Maiġe Tuireaḋ;[86] agus do ḃér Grian agus Easga, Muir agus Tír, a g-coruiġeaċt[87] orm féin fá ṫeaċt[88] do ċóṁrac leat arís aċt muna ḃ-fuaid Fine Fóṁorac liom." Agus tug an ċoruiġeaċt sin anacal a anma ḋó. Is annsin a duḃradar na draoiṫe gur cóir do Luġ[89] comairce do ṫaḃairt dóiḃ féin.

"Is bruaṫar damsa," ar Luġ, "dá n-deaċdaois Fine Fóṁorac uile air búr g-comairce naċ millfiḋe liomsa iad."

Is annsin do ġluais Breas mac Balair agus na draoiṫe rómpa d'ionnsuiġe a g-criċe féin.

22. Iomṫusa Lóġa: Taréis cosgair agus buaiḋe an ċaṫa sin, do ċonnairc dias d'a ḃráiṫriḃ, agus d'ḟiafruiġ ḋíoḃ, an ḃ-facadar a aṫair 'san g-caṫ.

"Ní ḟacamar," ar iadsain.

"An iad Fómoraiġ do ṁuirfeaḋ é," ar Luġ.

"Ní h'iad," ar siad.

"Ní ṁaireann sé," ar Luġ; "agus do ḃeirimse mo ḃriaṫar leis, naċ raċfaiḋ biaḋ ná deoċ am' ḃeulsa no go ḃ-faġṫar fios cá bás do fuair m'aṫair."

23. Agus do ġluais Luġ agus an Marcra Síoḋa araon leis nó go rángadar gus an áit inar sgar sé féin agus a aṫair le céile, agus as sin gus an áit a n-deaċaiḋ sé a rioċt na muice air n-aiṫne Ċloinne Tuireann dó. Gona annsin do laḃair an talaṁ le[90] Luġ, go n-duḃairt:

"Is mór an teannta ina raiḃ t'aṫair annso, a Luġ, ag faicsin Ċloinne Tuireann dó,[91] óir dob' éigean dó ḋul a rioċt muice, giḋeaḋ, do ṁarḃadar é iarsin ina rioċt féin." Agus d'innis Luġ sin d'a ṁuinntir, agus do ċinn an áit ann a raiḃ a aṫair; agus téid da ionnsuiġe; agus ṫug fá deara[92] a ṫoċailt, ionnus go ḃ-faicfeaḋ creud an marḃaḋ ṫugadar Clann Tuireann air.

24. Agus do tógḃaḋ an corp as an uaiġ, agus do ġaḃadar[93] ag féaċain a lot, agus

do ḟríṫ 'na ċosgair cró[94] é, go n-duḃairt Luġ: "Is naiṁdeaṁail an marḃaḋ so[95] ṫugadar Clann Tuireann air m'aṫair ionṁuin. Agus ṫug teóra póga dó, agus a duḃairt: "Is olc atáim féin o'n marḃaḋ so, óir ní ċluinim aon niḋ tréim' ċluasaiḃ, agus ní ḟaicim aon niḋ tréim' ṡúiliḃ, agus ní ḟuil aon ċuisle beó am' ċroiḋe, do ċúṁaiḋ m'aṫar; agus a Ḋe[96] da n-aḋraim," ar sé, "Is doiliġ liom gan mé féin do ṫeaċt do láṫair an uair do ḃí an gníoṁ so aga ḋéanaṁ; agus is mór an gníoṁ do rigneaḋ ann," ar Luġ; ".i. fionġal do ḋéanaṁ do Ṫuaṫaiḃ De Danann air a ċéile; agus b'ḟada ḃias a ḋíṫ dóiḃ;" agus a duḃairt an rosg so síos:—

"Sgéal mór fuair Cian um nóin,
Do ċiorrḃaiġ mo ċorp leadraḋ an laoiċ,
An ród soir, an ród seal siar,
Ní ḃiaiḋ Éire go bráṫ aċt go h-olc.

"Tre ṁarḃaḋ Ċéin, curaḋ na clear,
Do ṫraoċ mo treóir——
Do ḋuḃ mo ḋealḃ——
Mo ċiall atá claon——

"A leaċt atá ar lár.
Ros ṁarḃ Clann Tuireann
Tréiṫ ḃéid Tuaṫa De Danann do'n dail
Fá ḋoġra neirt agus tláis.

25. Do cuireaḋ Cian fá'n ḃ-feart arís iar sin, agus do tógḃaḋ a lia ós a leaċt, agus do fearaḋ a ċluiṫe caointe, agus do sgríoḃaḋ a ainm a n-oġam.[97]

"Is ó Ċian ainmneóċar an cnoc so,"[98] ar Luġ; "agus ná foillsiġeaḋ neaċ an gníoṁ so no go ḃ-foillsiġeadsa é," ar sé; agus a duḃairt an laoiḋ so síos:

"O Ċian ainmneóċar an cnoc,
Gé 'tá a n-ionad ḟornoċt;
Mór an gníoṁ do ronaḋ ann,
Fionġal[99] ar Ṫuaṫ De Danann.

"Mic Tuireann do rinne an gníoṁ,
Innisim daoiḃre tré ḟíor,
A deirim liḃ, ní sgéal gúa,
Tiocfaiḋ re a n-úa, agus a n-iar n-ua.

"Trí mic Cainte, cróḋa an dream,
Agus Clann Tuireann beagreann,
Is de do ralaḋ bás Céin,
A m-beiṫ cóṁárd a cóiṁċéim.

"Is briste mo ċroíḋe am' ċliaḃ,
O naċ maireann an curaḋ Cian;
Do Ċloinn Dealḃaoiṫ[100] ní sgéal gó,
Go m-beiḋ uile fá iarġnó."

26. A h-aiṫle na laoiḋ sin a duḃairt Luġ: "Is olc do ṫiocfas an gníoṁ so do Ṫuaṫa De Danann, agus is fada ḃias fionġal aga déanaṁ a n-Éirinn da éis; agus is truaġ atáimse ó'n ngníoṁ so do rinneadar Clann Tuireann." Agus a duḃairt le n-a ṁuinntir: "Imṫiġ go Teaṁraiġ mar a ḃ-fuil ríġ Éireann agus Tuaṫa De Danann; agus ná foillsiġeaḋ na sgéalta so ann, nó go ḃ-foillsiġeadsa féin iad."

27. Air roċtain do Luġ[101] go Teaṁraiġ, do ṡuiḋ go h-uasal, onóraċ, air ġualainn ríġ na h-Éireann. Agus d'ḟeuċ Luġ ina ṫimċioll, agus do ċonnairc sé mic Tuireann; agus dob' iad sin triúr dob' ḟeárr lúiṫ agus láṁaċ,[102] dob' áille agus dob' urraiṁanta dá raiḃ a d-Teaṁraiġ an tan sin; agus dob' ḟeárr láṁ[103] a g-caṫ na ḃ-Ḟóṁoraċ. Is annsin d' ḟuráil Luġ slaḃraḋ éisteaċta[104] na caṫraċ do ḃain;[105] agus do rinneaḋ aṁlaiḋ, agus d'éisteadar uile. A duḃairt Luġ: "Creud air a ḃ-fuil búr n-aire anois, a Ṫuaṫa De Danann," ar se.

“Atá ortsa go deiṁin,” ar siad.

“Fiafruiġim de ḃur maiṫiḃ,” ar sé; “creud an díoġaltas do ḋéanfaḋ gaċ aon agaiḃ[106] air an n-drong do ṁuirḃfeaḋ aṫair gaċ aon agaiḃ?” Do luiġ soċt mór air ċáċ, air na ċlos sin dóiḃ; agus d'ḟreagair ríġ Éireann air d-túis é, agus is eaḋ a duḃairt:

“Feadamair[107] ní h-é t'aṫairse do marḃaḋ?”

“Is é, go deiṁin,” ar Luġ; “agus do ċím astiġ anois an drong do ṁarḃ é; agus ní feárr a ḟios aca féin an marḃaḋ do ṫugadar air, 'ná agamsa.”[108]

28. A duḃairt ríġ Éireann: “Ní marḃaḋ aon laoi do ḃéarfainn féin air an té do ṁuirḃfeaḋ m'aṫair, aċt ball do ḃain dé, gaċ aon lá ar a ċéile, no go d-tuitfeaḋ sé liom, dá m-biaḋ sé air mo ċumas.”

A duḃradar na h-uaisle uile an níḋ céadna, agus Clann Tuireann mar ċáċ.

“Atáid ag déanaṁ an órduiġṫe sin,” ar Luġ, “na daoine do ṁarḃ m'aṫairse; agus taḃraid éiric dam ann, ó táid Tuaṫa De Danann a n-aon tiġ; agus muna d-tugaid, ní ṡáróċadso reaċt ríġ Éireann,[109] 'na a ċomairce; giḋeaḋ, ní láṁoċaid Teaċ Mioḋċuarta[110] d'ḟágḃail nó go réiḋid liomsa.”

"Dá marḃfainn[111] féin t'aṫair," ar ríġ Éireann, "do buḋ ṁaiṫ liom tu do ġlacaḋ éarca uaim ann."

29. "Is ċugainne a deir Luġ súd," ar Clann Tuireann eatorra féin, "agus adṁam marḃaḋ a aṫar ḋó," ar Iuċar agus ar Iuċarba: "Óir is ag iarraiḋ sgéala a aṫar d'ḟan sé go d-trásta, no go ḃ-fuair fios a ḃáis."

"Dob' eagla ḋuinn," ar Brian, "gurab ag iarraiḋ adṁála do ḃiaḋ sé a ḃ-fiaḋnuise ċáiċ, agus naċ ngéaḃaḋ sé éiric uainn iona ḋiaiġ sin."

"Do ḃéaram-ne," ar na mic eile; "adṁáil dó nó taḃairse í ós árd, ó's tú is sine."

"Do ḃér," ar Brian.

Agus leis sin a duḃairt Brian mac Tuireann: "Is ċugainne a deir tú sin, a Luġ, an triur so; óir is sinn do ḟaoilis do ḋéanaṁ cóiṁeirġe comraic lé clainn Ċainte roiṁe so; agus níor ṁarḃamarne t'aṫair; giḋeaḋ do ḃéarfam éiric ann, duitse mar go n-déanfamaois an gníoṁ."

30. "Géaḃadsa éiric uaiḃ ann, gion go saoiltiḋise é," ar Luġ; "agus a deirim annso í; agus má's mór libse[112] í, do ġéaḃṫaíḋ maiṫeaṁ ar ċuid di."

"Cluineam uait í," ar siad.

"Ag so í," ar Luġ; ".ı. trí h-úbla, agus croiceann muice agus sleaġ agus dá eaċ, agus carbad agus seaċt muca agus cuileán con agus bior folaċta agus trí ġárṫa air ċnoc; agus is í sin an éiric atáimse d'iarraiḋ," ar sé; "agus má's mór libse í,[112] maiṫfiḋṫear cuid di air láṫair annso ḋíḃ agus muna mór, taḃraíḋ uaiḃ í."

"Ní mór linní,"[112] ar Brian mac Tuireann; "agus is dóċaide linn rún feille agus múḋaiġṫe do ḃeiṫ agatsa fá n-ár g-cóṁair a Luġad mar éiric; agus ní linn trí ċeud míle uball agus an oiread céadna do ċroicniḃ muc agus ceud sleaġ agus ceud eaċ agus ceud muc agus ceud cu, agus ceud bior folaċta agus ceud gárṫa air ċnoc do ḋéunaṁ."

"Ní beag liomsa[112] ar ḟloinnear féin mar éiric," ar Luġ; "agus do ḃér slánuiġeaċt Ṫuaṫa De Danann díḃse gan níos mo d'iarraiḋ, agus le ḃeiṫ dílis go bráṫ ḋíḃ; agus taḃraíḋse an t-slánuiġeaċt céadna ḋamsa."

"Is truaiġ sin," ar Clann Tuireann; "Ní beag do ḟlánaiḃ an doṁain sinn féin."

"Is beag," ar Luġ; "óir is minic do ġeall ḃur leiṫéid éirice uaṫa mar so a ḃ-fiaḋnuise ċáiċ agus go raċfadaois 'na cois arís."

Tugadar Clann Tuireann iar sin ríġ Éireann agus Boḋḃ Dearg, mac an Daġda, agus uaisle Ṫuaṫa De Danann fá íoc na h-éarca sin do Luġ.

31. "Is feárr damsa anois," ar Luġ, "fios na h-éarca úd do ṫaḃairt daoiḃ."

"Is feárr," ar iadsan.

"Maiseaḋ," ar Luġ, "is iad na trí h-úḃla d'iarras orraiḃ, .i. trí h-úḃla do Ġarġa na h-Isbéirne,[113] a n-oirṫear an doṁain, agus ní ḟoġnaifid úḃla ḋam aċt iad, óir is iad sin úḃla is feárr buaiḋ agus is áille 'san doṁain iad, agus is aṁlaiḋ atáid agus daṫ an óir órloisgṫe orra, agus ní mo ceann mic míosa 'ná gaċ úḃall díoḃ, agus blas meala ḃíos orra le n-a g-caiṫeaṁ; agus ní ḟágḃaid gaoṫa cró, na aicíd aingcise air aoinneaċ do ċaiṫeann iad; agus ní lúġaide iad a m-beiṫ dá síorċaiṫeaṁ go bráṫ; agus do ġníḋ gaċ aon ṫeilgeas úḃall díoḃ, a roġa éaċta, agus tig ċuige tar ais arís; agus giḋ calma siḃse, a ṫriar laoċ, saoilimse naċ ḃ-fuil do ċumas agaiḃ,[114] (niḋ, naċ doiliġ liom), na h-úḃla sin do ḃreiṫ o'n muintir agá ḃ-fuilid, óir do rinneaḋ fáistine dóiḃ go raċfadaois trí ridireaḋa óga ó iarṫar na h-Eórpa da m-breiṫ leo air éigean."[114a]

32. "Is é an croiceann muice d'iarras orraiḃ, croiceann muice atá ag Túis, ríġ Ġréige, agus leiġeasaiḋ agus sláneoċaiḋ sé aos cneaḋ agus galair[115] na beaṫa dá ġuasaċtaoi, aċt go m-beiriḋ air[116] an spiorad ann; agus is aṁlaiḋ do ḃí an ṁuc sin, agus an sruṫ dá d-tigeaḋ sí ṫríd, do ḃíaḋ ina ḟíon[117] go ceann naoi tráṫ; agus an ċréaċt le m-baineaḋ í, do ḃíaḋ slán; agus d'innisеadar draoiṫe na Gréige, naċ uirri féin do ḃí an ḃuaiḋ sin aċt air a croiceann; agus do feannaḋ í, agus atá a croiceann aca ó ṡoin; agus saoilimsi fós, naċ uras ḋíḃse a ḟáġail do ḋeóin na d'aiṁḋeóin."

"Agus an ḃ-feadaḃair creud í an t-sleaġ, do ḟior mé orraiḃ?"

"Ní ḟeadamair," ar siad.

"Sleaġ sáirniṁneaċ atá ag Pisear ríġ na Persia agus Aréadḃair[118] gairmṫear di; agus do ġniṫear gaċ roġa éaċta le; agus bíḋ coire d'uisge fá n-a ceann do ġnáṫ, go naċ loisgfeaḋ an ċaṫair iona m-bíaḋ sí; agus is deacair a fáġail."

33. "Agus an ḃ-feadaḃair cia an dá eaċ, agus an carbad, dob' áil liom d'ḟáġail uaiḃ?"

"Ni ḟeadamar," ar siad.

"Dá eaċ uaisle, iongantaċa," ar sé, "atá ag Dobar, ríġ na Sirle; agus is cóiṁḋeas dóiḃ muir agus tír; agus ní ḟuil eiċ is luaiṫe, láidre 'ná iad; agus ní ḟuil carbad a ċoṁmaiṫ air ċumaḋ ná air ċóṁḋaingne; agus da mionca do marḃṫar iad, biad iomlán 'san g-cruiṫ ċéadna aċt go ḃ-faġṫar a g-cnáṁa le na d-tiomsuġaḋ; agus is doiġ liomsa naċ usar diḃse a ḃ-faġail."

"Agus an ḃ-feadaḃair cia h-iad na seaċt muca d'iarr mé orraiḃ; .i. muca atá ag Easal, ríġ na g-Coloman Órḋa," ar Luġ; "agus gé marḃṫar gaċ oiḋċe iad, do ġéaḃṫar beó air n-a ṁáraċ iad, agus ní ḃéiḋ galar na easláinte air neaċ do ḟroṁas cuid díoḃ." [119]

34. "Agus is é cuileán con d'iarras orraiḃ, .i. cuileán atá ag ríġ na h-Ioruaiḋe, agus Failinis a h-ainm agus beaṫaḋaiġ an doṁain d'ḟaicsin di, do ṫuitfidís as a seasaṁ; agus is deacair a fáġail. An bior folaċta d'iarras orraiḃ, .i. bior do na bearaiḃ atá ag mnaiḃ Innse Fianċaire.

Agus is iad na trí gárṫa d'iarras orraiḃ do ḋeunaṁ air ċnoc, .i. trí gárṫa do léigean air Ċnoc Ṁíoḋċaoin a d-tuaisceart Loċlann, agus is geis do Ṁíoḋċaoin agus dá ċloinn gan gárṫa d'ḟulang do ḋeunaṁ air an g-cnoc sin; agus is acasan do riġne m'aṫair a ḟóġluim; agus dá maiṫfinnse ḋaoiḃ é, ní ṁaiṫfidís-sin d'a n-déoin é; agus dá n-éirġeaḋ ḃur d-turus uile liḃ go d-tí iad, is dóiġ liomsa go n-díoġalfadaois orraiḃ é. Agus is í sin an éiric d'iarras orraiḃ," ar Luġ.

35. Do luiḋ soċt agus síor-ḋúḃaḋ air Ċloinn Tuireann le sloinneaḋ na h-éarca sin; agus do ċuaḋdar iar sin mar a raiḃ a n-aṫair agus d'innseadar an t-eudtualang sin do.

"Is olc na sgeula sin," ar Tuireann; "agus do ġéaḃaiḋ siḃ bás agus buan-oiḋe d'imirt orraiḃ ag iarraiḋ na h-éarca sin, agus is cóir a ṫeangṁáil daoiḃ. Agus tairis sin uile, dá m-b'áil le Luġ féin é, do ġéaḃaíḋ siḃ an éiric le saoṫrúġaḋ, agus ní ḃ-faġaidís fir an domain í aċt le cuṁaċtaiḃ Ṁanannáin, no Loġa féin. Agus éirġiḋse d'iarraiḋ iasaċta an Aonḃáirr Ṁanannáin air; agus ní ṫiuḃraiḋ sé sin daoiḃ aċt is eaḋ a déarfaiḋ sé, naċ leis í, agus naċ d-tiobraḋ iasaċt do'n iasaċt amaċ; agus iarraiḋ iasaċt curaiġ[120] Manannáin air, .i. Sguaba Tuinne, agus do ḃéarfaiḋ sé sin daoiḃ, óir is geis[121] dó, an dara h-aṫċuinge do ṫaḃairt uaiḋ; agus is feárr daoiḃse an curaċ 'ná an t-eaċ."

36. Is annsin do ċuaḋdar Clann Tuireann mar a raiḃ Luġ, agus do ḃeannuiġeadar dó, agus a dúḃradar naċ ḃ-féudfadaois an éiric sin d'ḟáġail gan a ċungnaṁ féin, agus gur ṁaiṫ leó, air an áḋḃar sin, iasaċt an Aonḃairr[122] Manannáin d'ḟáġail uaiḋ.

"Ní ḟuil an t-eaċ sin agam féin, aċt air iasaċt," ar Luġ, "agus ó naċ ḃ-fuil, ní ṫiuḃrad iasaċt do'n iasaċt uaim."

"Maiseaḋ taḃair iasaċt Curaiġ Ṁanannáin dúinn," ar Brian mac Tuireann.

"Do ḃeirim," ar Luġ.

"Cá h-áit a ḃ-fuil sé," ar siad.

"Ag Bruġ na Bóinne," ar Luġ.

Agus ṫángadar arís mar a raiḃ Tuireann agus Eiṫne, inġean Tuireann, a n-deirḃṡiur, agus innisid dóiḃ go ḃ-fuaradar an curaċ.

"Ní mór gur feirrde sib a ḟáġail," ar Tuireann, "giḋeaḋ is maiṫ le Luġ gaċ níḋ air a m-biaḋ feiḋm aige féin doċum caṫa Ṁuiġe Tuiriḋ do ṫabairt ċuige do'n éiric úd; agus buḋ ro-ṁaiṫ leis an níḋ naċ ḃ-fuil feiḋm aige, .i. sibse, do ṫuitim agá h-iarraiḋ fá ḋeóiġ."[123]

37. Gluaisid rómpa iar sin, agus fágḃaid Tuireann go cúṁaċ, caointeaċ; agus do ċuaiḋ Eiṫne leó go d-tí an ċúain ina raiḃ an curaċ. Agus do ċuaiḋ Brian annsan g-curaċ, agus a duḃairt: "Ní ḟuil aċt slíġe aonduine aṁáin eile annso am' ḟar-raḋsa," agus do ġaḃ ag ceasaċt air an g-curaċ.

"Fa ġeis[124] do'n ċuraċ an ċeasaċt sin do ḋeunaṁ air, a ḃraiṫre ionṁuine," ar Eiṫne, "is truaġ an gníoṁ do riġneaḃar, .i. aṫair Lóġa Láṁḟada do ṁarḃaḋ, agus is cóir gaċ olc eile do ḃeiṫ ina ḋiaiġ orraiḃ," agus do riġne an laoiḋ ann:

"Olc an gníoṁ do riġneaḃar,
A ċuideaċta fial, fionnsa;
Aṫair Lóġa Láṁḟada
Do ṁarḃaḋ is olc liomsa.

"A Eiṫne, na h-abair sin,
Mear ár muirn, tréan ár ḋ-treasa,
Is fearr linn ár marḃaḋ fá ċéad
Na éag míoḋlaoiċ meata.

"Ṡírfiḋ iaṫa agus innseaḋa,
Go ria slios Mara Ruaiḋe;
Ḃur g-cur a h-Eirinn, faríor,
Noċ an b-fuil gníoṁ is truaiġe."

38. A h-aiṫle na m-briaṫar sin, do ċuireadar an ċuideaċt ċaṫṁileaḋ sin a g-curaċ amaċ ó ċiúṁsaiḃ áille eoċairġlana na h-Éireann.

"Cá slíġe ina raċam anois air d-túis," ar siad.

"Raċam d'iarraiḋ na n-úḃall," ar Brian. "Óir is iad do h-iarraḋ orruinn air d-túis. Do réir sin iarramaoid ortsa, a ċuraiġ Ṁanannáin atá fúinn," ar sé, "ár seóla linn go Garġa na h-Isbeirne."

Agus níor failleaḋ an fógra sin leis an g-curaċ amail buḋ ġnaṫ leis; óir do ṡeóil roiṁe iona réim air ḃárr na d-tonn d-taoḃ úaiṫne, a n-aiṫġearra gaċa h-aiḃéise, no gur ġaḃ cúan agus calaḋ-ṗort a g-críoċaiḃ na h-Isbeirne.

39. Agus air n-dul annsin dóiḃ, d'ḟiafruiġ Brian d'a ḃráiṫriḃ: "Cionnos dob' áil liḃ dul d'ionnsuiġe Garḋa na h-Isbeirne anoir, óir is dóiġ liom," ar sé, "gurab aṁlaiḋ ḃíos ríoġ-ċuraiḋ agus caṫ-ṁiliḋ na criċe agá ċóiṁéud, agus an ríġ féin ina ċeann-ṗort orra."

"Creud do ḋeunfamaois," ar an ċlann eile, 'aċt dul d'a n-ionnsuiġe agus má's treise ḋúinn 'ná ḋóiḃ na h-uḃla sin do ṫaḃairt uaṫa, nó sinn féin do ṫuitim ann air a son, ó naċ linn dul ó'n g-cuntaḃairt seo atá ionár g-cionn, gan bás d'ḟáġail a n-áit éigin."

"Tairis sin," ar Brian, "is feárr linn ár n-állaḋ agus ár n-árdnós do ċur ós árd orruinn agus ár ngliocas agus ár ngaisge d'aitris ionár n-diaiḋ, 'ná míġliocas agus meataċt do ḋul ós árd orruinn. Agus da réir sin, is í cóṁairle is inḋeunta ḋúinn do'n ċor so, .i. dul a reaċtaiḃ seaḃac séitreaċ, sárlúṫṁar, d'ionnsuiġe an ġarḋa úd; agus ní ḟuil ag a ċóiṁéuduiḋṫiḃ aċt a n-airm eudtroma, ionċaiṫte d'ár d-teilgean; agus taḃraiḋse da bur n-aire iadsan do léigean ṫorraiḃ go lúṫṁar, lán-tapaiḋ, agus an tráṫ do ṫeilgfid siad a m-biaiḋ urlám, ionċaiṫte aca, ḋíoḃ sin, cromaiḋse air na h-úḃlaiḃ agus beiriḋ úḃall, gaċa fir ḋíoḃ agus má ḟeudaimse é, do ḃér dá úḃall liom, .i. úḃall am' ingniḃ agus úḃall ann mo ḃeul.”

40. Do ṁoladar-san an ċóṁairle sin; agus do ḃuail Brian do ḟleisg ḋoilḃṫe ḋraoiḋeaċta iad, iona d-triúr, go n-deárna seaḃaic áille éagsaṁla ḋíoḃ, agus gluaisid d'ionnsuiġe na n-úḃall. Agus moṫuiġid an luċt cóiṁeuda iad, agus do ġáireadar air gaċ taoḃ ḋíoḃ, agus do ċaiṫeadar frasa feargaċa fírniṁneaċa leo; agus do ḃádar-san air a g-cóiṁeud aṁail d'aiṫin Brian roiṁe, nó gur ċuireadar an luċt cóiṁeuda a láṁ-arma ḋíoḃ uile, agus cromaid air na h-úḃlaiḃ go h-uirṁeisneaċ; agus do rug Brian dá úḃall leis, agus úḃall le gaċfear do'n dís eile, agus fillid slán, gan fuiliúġaḋ gan fóirḋeargaḋ. Agus téid an sgeul sin fá'n g-caṫraiġ agus fá'n g-críċ a g-coitċinne. Agus do ḃádar trí h-inġeana glioca gaosṁara ag an riġ sin; agus do ċuireadar iad féin a reaċtaiḃ trí gríoṁaingneaċa, agus do leanadar na seaḃaic 'san ḃ-fairrge, agus do léigeadar saiġneána tintiġe ina n-diaiḋ agus rómpa; agus do ḃádar na saiġneána sin dá lorgaḋ go mór.

"Is truaġ an moḋ air a b-fuilmid anois," ar Clann Tuireann, "óir atámaoid d'ár lorgaḋ do na saiġneónaiḃ so, muna b-faġamaoir caḃair éigin."

"Dá b-feudain féin," ar Brian, "do ḃéarfainn fortaċt orraiḃ."

Agus do ḃuail do ḟleisg doilḃṫe draoiḋeaċta é féin agus a ḋias dearḃraṫar, agus do riġne dá eala ḋíoḃ agus eala eile ḋé féin, agus do rugadar léim 'san b-fairrge síos; agus d'imṫíġeadar na gríoṁa uaṫa ann sin; agus téid Clann Tuireann ann-sin gus an g-Curaċ.

41. Ar a h-aitle sin do cinneaḋ cóṁairle leó dul do'n Ġréig d'iarraiḋ an ċroicinn, air ais nó air éigean. Gluaisid rómpa nó go d-tángadar a g-cóṁfogus caṫraċ ríġ Ġréige.

"Cá rioċt a raċam annso," ar Brian.

"Cá rioċt a raċfamaoir ann," ar na macaiḃ eile, "aċt ionár reaċtaiḃ féin."

"Ní h-aṁlaiḋ sin ċíḋtear damsa," ar Brian, "aċt dul a reaċtaiḃ fileaḋ agus aos dána Éireannaċ ann, óir is aṁlaiḋ is mó ár n-onóir agus ár g-caḋas idir ḟolaiḃ uaisle na Gréige."

"Is deacair duinne sin do ḋeunaṁ," ar

siad, “agus gan dán againn, agus naċ mó is eól dúinn a ḋeunaṁ.”

Giḋeaḋ ṫugadar ceangal fileaḋ air a ḃ-foltaiḃ, agus bualid dorus na caṫraċ;[125] agus d'ḟiafruiġ an dóirseóir cia do ḃí ann.

“Aos dána sinn,” ar siad, “táinig le dán ċum an ríġ.”

Téid an dóirseóir d'a innsinn do'n ríġ go raḃadar aos dána 'san dorus.

“Léigtear asteaċ iad,” ar an ríġ, “óir is fá ṫuairisg deaġ-ḋuine do ṫángadar ar fad sin as a d-tír féin go d-tí so.”

Agus d'ḟógair an ríġ an ċaṫair do ċoruġaḋ air a g-cionn ionnus go m-béiṫ le n-a n-aiṫris aca, naċ ḃ-facadar aon áit dár ṡiuḃladar cóṁmaiṫ. Do léigeaḋ Clann Tuireann asteaċ a g-cruṫ aosa dána, agus do ġaḃadar ag ól agus ag aoiḃneas a g-ceudóir,[125a] agus do ṁeasadar naċ raiḃ 'san doṁan agus naċ ḃ-facadar féin riaṁ, cóṁmaiṫ na caṫraċ sin, ná cóiṁlionṁaire a ṫeaġlaiġ, ná cóṁmór a g-ceana féin.

42. Is annsin d'éirġeadar aos dána an ríġ do ġaḃáil a n-duan do ċáċ. Is annsin a dúḃairt Brian mac Tuireann le n-a ḃráiṫriḃ, dán do ġaḃáil do'n ríġ.

"Ni ḟuil dán againn," ar siad, "agus ná h-iarrfa orrainn aċt an dán do ċleaċtamar riaṁ, .i. gaċ níḋ dá ṫeasdann uainn do ḃain amaċ le neart ár láṁ, má's dúinn is treise; agus má's ḋóiḃsin is treise, sinne do ṫuitim leó."

"Ní seasgair an deunaṁ dána sin," ar Brian.[126]

Agus leis sin d'éiriġ féin ina ḟeasaṁ agus d'iarr éisteaċt go ngaḃaḋ féin dán; agus do h-éisteaḋ leis, go n-dúḃairt:—

"A Ṫúir ni ċeileam do ċlú
Molam tú ós ríoġ an ráil,
Iomnoċt feise féiḃ gan ċrúas,
Is dúais do ċuingim air.

"Do ċogaḋ cóṁarsan fria ó,
Ó fionn a cóṁarsan fris;
An té do ḃeir ḋúinn a ċróḋ
Ni teircide uaiḋ a lios.

"Sluaiġ na gaoiṫe is fairrge ṁear
Aṁnas gean go ngaḃ ruis,
Iomnoċt feise feiḃ gan ċrúas
Is í dúais do ċuingim a Ṫúir."

43. "Is maiṫ an dán sin," ar an ríġ, "aċt naċ d-tuigim aon ḟocal d'a ċéill."[127]

"Inneosadsa a ċiall duit," ar Brian:

"A Ṫúir ní ċeileam do ċlú,
Molam tú ós ríoġ an rail."

".1. Aṁail ṫéid an ráil ós ríġ-ḟeaḋaiḃ na coille, is mar sin ṫéid tusa ós ríoġaiḃ an doṁain, air ḟeaḃus, air uaisle, agus air oineaċ:"

"Iomnoċt seise féiḃ gan ċrúas."

".1. Croiceann muice Túir atá agatsa, dob' áil liomsa d'ḟáġail uaitse a n-ḋúais mo ḋána."

"Ó fionn a ċóṁarsain fris."

".1. Ionann ó agus cluas, agus biaiḋ mise agus tusa cluas air ċluais,[127a] .1. air ċluasaiḃ a ċéile fá'n g-croiceann, muna ḃ-fáġad uait ód ḋeóin é; agus is do sin atá tuigse mo ḋána," ar Brian mac Tuireann.

44. "Do ṁolfainn do ḋán," ar an ríġ, "muna m-beiṫ a ṁeud atá iomráḋ mo ċroicinn féin ann; agus ní ciall duitse, a

ḟir dána," ar sé, "an aṫċuinge sin d'iarraiḋ orm féin, agus naċ d-tiuḃrainn do a ḃ-fuil[128] d'ḟileaḋaiḃ agus d'aos dána agus do ṁaiṫiḃ, agus do ṁór-uaisliḃ an doṁain é, muna d-tiocfaḋ ḋíoḃ a ḃain díom dom' aiṁḋeóin; agus do ḃéar trí lán an ċroicinn sin do ḋearg-ór duitse air ċeannaċ do ḋána."

"Go raiḃ maiṫ agat," ar Brian; "agus do ḃí a ḟios agamsa féin nár ḟurus[128a] an aṫċuinge d'iarraiḋ, aċt gur ṫuigeas go ḃ-faġainn fuasglaḋ maiṫ as: giḋeaḋ, atáim cóṁsanntaċ sin, naċ ngéaḃad gan an t-ór do ṫóṁas ann mo ḟiaḋnuise go maiṫ agus dúṫraċtaċ as an g-croiceann."

Do cuireaḋ aos feaḋma agus frioṫáilte an ríġ leó do ṫóṁas an ionmusa go teaċ na séad.

"Tóiṁsiḋ dá lán an ċroicinn air d-túis d'ionnsuiġe mo ḃráiṫreaċ," ar Brian, "agus an lán déiġeanaċ go dúṫraċtaċ ḋam féin, ó is mé do riġne an dán."

45. Aċt ċeana, air d-teaċt do láṫair, tug Brian siṫ sanntaċ soláṁaḋ air, le n-a láiṁ ċlí; agus do noċt a ċloiḋeaṁ, agus tug béim do'n ḟear ba neasa ḋó ḋíoḃ, go n-deárna dá ċuid de ina lár; agus do ċuaiḋ a seilḃ an ċroicinn agus do ċuir uime féin

é; agus do léigeadar iad ina d-triúr ar an g-caṫair amaċ, agus iad ag slaiġe na sluaġ ann gaċ ionad a d-teangṁadaois rómpa, ionnus naċ n-deaċaiḋ uasal gan eirleaċ, ná curaḋ gan cíorrḃaḋ, ná óig gan marḃaḋ uaṫa.[129] Is annsin táinig Brian mar a raiḃ ríġ Ġréige féin, agus níor ṁoille an ríġ da ionnsuiġe, gur ḟearsad cóṁrac cróḋa, curanta, cruaḋ, caṫma le céile; agus do b'é críoċ an ċóṁraic sin, gur ṫuit ríġ Ġréige do nim[130] láiṁe Briain, ṁic Tuireann. Dála na díse eile: do ġaḃadar ag marḃaḋ agus ag mór-oirleaċ na sluaġ air gaċ leiṫ, gur ċuireadar ár doḟaisnéise air ṡluaġaiḃ an dúna, no go n-deaċaiḋ aca orra.[131] Agus d'ḟanadar féin 'san g-caṫraiġ trí oiḋċe agus trí lá,[132] ag cur a sgíṫe díoḃ tar éis a saoṫair agus a sár-oirliġ.

46. Cóṁairliġṫear aca annsin dul d'iarraiḋ tuille[133] do'n éiric; agus fiafruiġid a ḃráiṫre do Brian cá raċfadaois air d-túis.

“Raċam go Pisear, ríġ na Persia,” ar Brian, “d'iarraiḋ na sleaġa atá aige.”

Agus do ġluaiseadar rómpa d'ionnsuiġe a g-curaiġ, agus d'ḟágḃadar oirear gorm-ṡrotaċ na Gréige. Agus a dúḃradar annsin: “Is maiṫ atáṫar againn, agus na h-úḃla agus an croiceann do ḃeiṫ againn.” Agus níor ḟanadar de'n réim sin nó go rángadar go críoċaiḃ na Persia.

“Cá rioċt a raċam go dún ríġ na Persia,” ar Brian.

“Cá rioċt a raċfamaois ann, aċt ionár reaċtaiḃ féin,” ar na macaiḃ eile.

“Ní h-é sin do ċíḋtear damsa,” ar Brian, “aċt dul a reaċtaiḃ aosa dána ann, aṁail do ċuaḋmar go ríġ Ġréige.”

“Molamaoidne sin,” ar siad, “tré ḟeaḃas do ċuaiḋ dúinn an uair fá ḋeireaḋ cuaḋmar le dán gion gurab deacair dúinn beiṫ ag adṁáil na céirde náċ ḃ-fuil againn.”

47. Agus tugadar ceangal fileaḋ air a ḃ-foltaiḃ; agus tigid go dorus an dúna, agus iarraid osglaḋ. Fiafruiġeas an dóirseóir cia h-iad, nó cá tír dóiḃ.

“Aos dána Eireannaċ sinn,” ar siad, “táinig le dán ċum an ríġ.”

Do léigeaḋ asteaċ iad, agus do fearaḋ fáilte friu ag an ríġ, agus ag maiṫib a ṁuintire; agus do suiḋeaḋ go h-uasal onóraċ iad ag an ríġ ina ṫimċioll féin. Agus annsin d'éirġeadar aos dána an ríġ do ġaḃáil a n-dán agus a n-dreuċt. Agus a dúḃairt Brian mac Tuireann le n-a ḃráiṫriḃ d'éirġe agus dán do ġaḃáil do'n ríġ.

"Ná bí ag iarraiḋ an dána naċ ḃ-fuil againn orrainn," ar siad; "aċt má's áil leat sin do ḋeunam an dán[134] is eól duinn; .i. urluiġe agus iomḃualaḋ arraċtaċ."

"Do b'anaṁ an deunaṁ dána sin," ar Brian, "agus ó's agamsa féin atá an dán, géaḃad do'n ríġ é: agus a dúḃairt an rosg so:

"Foill gaċ sleaġ ag Pisear,
Neiṫiḃ bíoḋḃaḋ brisdear.
Ní forlann do Ṗisear
Gaċ aon ar a d-deargansan.

"Eó buḋ h-áille d'ḟíoḋḃaiḃ,
Ráiḋtear ríġ gan dúḃla;
Go seólaiġ an t-omna fó
Cáċ iona ngaoṫaiḃ cró."

48. "Is maiṫ an dán sin," ar an ríġ; agus ní ṫuigim creud an luaḋ ná an t-iomráḋ sin air mo ṡleaġ féin ann, a ḟir dána Eireannaiġ."

"Atá," ar Brian mac Tuireann "gurab í duais dob' áil liomsa d'ḟáġail air mo ḋán an t-sleaġ sin agatsa.

"Olc an ċiall duitse sin, an airgiḋ sin d'iarraiḋ ormsa," ar an ríġ; "agus fós níor ṫugadar na h-uaisle ná na h-árd-ṁaiṫe caḋas ná comairce do aon dán riaṁ buḋ ṁó, 'ná gan do ḃás do ṫabairt air an láṫair sin duit!"

Mar do ċúala Brian an cóṁráḋ sin ó'n ríġ, do ċuiṁniġ air an úḃall do ḃí ina láiṁ aige, agus tug urċar áiṫearaċ de, do'n ríġ, gur ċuir a innċinn tré ċúl a ċinn siar agus noċtas a ċloiḋeaṁ, agus gaḃas ag slaiġe na slúaġ 'na ṫímċeall, agus níor failleaḋ sin leis an días eile, aċt do ġaḃadar ag cungnaṁ leis go cróḋa, curata, go d-tugadar eirleaċ air a d-tárla leo do luċt na caṫraċ.

Agus d'ḟuaradar an t-sleaġ, agus coire lán d'uisge fá n-a ceann go nac loiscfeaḋ an dún; agus a dúḃradar Clann Tuireann gur ṁiṫid leo dul d'iarraiḋ tuille do'n éiric ṁór do ḃí orra. Fágḃaid an ċaṫair annsin, agus fiafruiġid dá ċéile cá slíġe a raċfadaois.

"Raċam go Dobar, ríġ innse Siġir," ar Brian, "óir is aige atá an dá eaċ agus an carbad d'iarr Luġ orrainn."

49. Gluaisid iar sin, agus beirid an

t-sleaġ leó, aċt ceana buḋ ṁeanmnaċ mór-aigeantaċ do ḃádar an triúr curaḋ sin da eis an éaċta agus an áiṫis do riġneadar agus do ġluaiseadar rómpa go d-tángadar go dún ríġ innse Siġir.[185]

"Cá rioċt a raċam ann so," ar Brian.

"Cá rioċt a raċfamaois ann, aċt ann ár reaċtaiḃ féin," ar iadsan.

"Ní h-aṁlaiḋ is cóir," ar Brian, "aċt téiḋmís a reaċtaiḃ aṁus Éireannaċ ann, agus deunam muinnteardas leis an ríġ, óir is aṁlaiḋ sin do ġeóḃam fios cá h-áit iona m-biaid na h-eiċ agus an carbad air cóiṁeud."

Agus air ċinneaḋ an cóṁairle sin, ṫángadar rómpa air faiṫċe baile an ríġ.

50. Agus do ġaḃ an ríġ agus maiṫe agus mór-uaisle a ṁuinntire ina g-coinne agus ina g-cóṁḋáil, tríd an aonaċ do ḃí da ċomóraḋ aca; agus do riġneadar úṁla do'n ríġ; agus fiafruiġeas an ríġ sgeula dóiḃ, cia h-iad féin, no cá tír dóiḃ.

"Aṁuis Éireannaiġ sinn," ar siad, "atá ag tuilleaṁ tuarasdail ó ríoġtaiḃ an doṁain."

"An áil liḃ fanaṁain agam féin seal," ar an ríġ.

“Is áil, ar siad.

Agus do rigneadar cor agus cunnraḋ leis an ríġ. Go ceann coicṫíḋise tar ṁí ḋóiḃ ’san dún sin, agus ní ḟacadar na h-eiċ leis an rae sin.

Is annsin a dúḃairt Brian: “Is olc an cor so orrainn, a ḃráiṫre ionṁuine, agus naċ mó atá d’ḟios sgeula na n-eaċ anois againn ’ná an ċéad lá ṫángamar do’n ḃaile so.”

“Creud do b’áil leatsa do ḋeunaṁ uime sin,” ar an dís eile.

“Deunam,” ar Brian: “gaḃam ár n-airm agus ár n-iol-ḟaoḃair agus ár n-earraḋa aisdir agus imṫeaċta orrainn, agus éirġeam do láṫair an ríġ agus innisEAM dó, go ḃ-fágfam an talaṁ agus an tír so muna d-taisbéanaiḋ sé na h-eiċ ḋúinn.”

51 Tángadar rómpa aṁlaiḋ sin do láṫair an ríġ, agus d’ḟiafruiġ an ríġ ḋíoḃ, creud fá n-dearna an t-inneall imṫeaċta sin[136] do ċur orra féin.

“Do ġéaḃaiḋ tusa a ḟios sin, a áirdríġ,” ar Brian; “.i. na h-aṁuis Éireannaċa mar sinne, gurab iad bíos ’na luċt cóiṁeuda agus díograise ag na ríġṫiḃ aga m-bíd seódaiḃ[137] buaiḋ, agus gurab iad is luċt cogair agus cóṁairle agus cóṁrúin ag gaċ droing ag a m-bíd, agus ní ḋeárna tusa sin linne ó ṫángamar ċugat, óir atá dá eaċ agus carbad agat is fearr 'san doṁan, do réir mar fuaramar a ḋeiṁin agus ní ḟacamar iadsan fós.

“ Is olc do riġneaḃairse tionsgain triallta tríúd sin,” ar an riġ, “agus taisbéanfainnse na h-eiċ sin díḃ an ċéad lá dá saoilfinn iarraiḋ do ḃeiṫ agaiḃ orra; agus ó's anois atá iarraiḋ agaiḃ orra, do ċíḋfiḋ siḃ iad; óir ní ṫángadar do'n ḃaile so riaṁ aṁais is dílse liomsa agus le maiṫiḃ criċe go coitċeann 'ná siḃ.”

Agus do ċuir fios air ċeann na n-eaċ iar sin, agus do cuireaḋ an carbad orra; agus do buḋ cóṁ lúaiṫ le gaoiṫ aḋḟúair earraiġ an réim ro-reaṫa do ḃí fúṫa agus do buḋ ċóiṁḋeas dóiḃ air muir agus air tír.

Agus do ḃí Brian ag feuċain na n-eaċ go h-aireaċ, agus do ġlac an carbad, agus do ġaḃ an t-ara air ċaol coise, agus do ḃuail fá'n g-carraig cloiċe bá ċóṁḟogus ḋo é, gur imir bás air; agus lingeas féin a n-áit 'san g-carbad agus ṫug urċar do'n ríġ gur sgoilt a ċroiḋe ina ċliaḃ; agus do léig sé féin agus a bráiṫre fá ṡluaiġ na caṫrac, gur ċuireadar a n-dearg-ár.

52. Agus air g-críoċnúġaḋ an dála sin dóiḃ, fiafruiġeas Iuċair agus Iuċurba cá raċfadaois annsin.

“Raċam go h-Aral riġ na g-Coloṁan Órḋa,”[138] ar Brian, “d'iarraiḋ na seaċt muca, d'iarr an t-Iolḋánaċ orrainn”

Is annsin do ṡeóladar rómpa a n-aiṫġearra gaċa conaire go críoċ uasail sin gan toirmeasg; agus is aṁlaiḋ do ḃádar luċt na críċe sin, agus iad ag cóiṁeud air a g-cuantaiḃ air eagla Ċloinne Tuireann; óir dob' ċlos go fóirleaṫan fá ċríoċaiḃ an doṁain sgeula na g-curaḋ g-céadfaḋaċ sin agus a m-beiṫ air n-a g-cur as Éirinn le h-éadtualang, agus a m-beiṫ ag breiṫ seóḋ buaḋa an doṁain leo.

Táinig Aral go h-imeall an ċuain d'a n-ionnsuiġe agus fiafruiġeas go h-aċṁusánaċ ḋíoḃ, an leo do ċualaiḋ riġṫe an doṁain do ṫuitim ann gaċ tír a rabadar. A dubairt Brian gur ba leo, giḋ bé níḋ do b'áil leis sin do ḋeunaṁ orra tríd.

“Creud fá ḋeara[139] ḋaoiḃse sin do ḋeunaṁ,” ar Aral.

D'innis Brian gurab éadtualang duine

eile agus a anḃreaṫ do ċuir ċuige iad; agus d'innis aṁail tárla ḋóiḃ; agus mar do ċuaiḋ aca air gaċ drong da'r ṫairg seasaṁ leo go d-tí sin.

53. "Creud fá d-tángaḃar do'n ċríċ so anoir," ar an riġ.

"Air ċeann na muc atá agatsa," ar Brian, d'a m-breiṫ linn mar ċuid do'n éiric úd.

"Cionnos do b'áil leat a ḃ-fáġail," ar an riġ.

"Má ḟaġam le toil ṁaiṫ iad," ar Brian, "a ngaḃáil ċugainn go buiḋeaċ; agus muna ḃ-faġam, caṫ do ṫaḃairt duitse agus dot' ṁuinntir tar a g-ceann, agus ḃur d-tuitim linn, agus na muca do ḃreiṫ linn dá ḃur n-aiṁḋeoin aṁlaiḋ sin."

"Dá m-baḋ í sin críoċ do raċaḋ air," ar an riġ, "do b'olc dúinne an caṫ do ċur."

"Is í go deiṁin," ar Brian.

Is annsin do ċuaiḋ an ríġ a g-cómairle agus a g-cogar le n-a ṁuinntir uile fá'n g-cúis sin; agus is í cómairle air ar cinneaḋ leo, .i. na muca do ṫaḃairt dá n-deóin féin uaṫa do Ċloinn Tuireann, ó naċ ḃ-facadar gur seasṁaḋ leo a n-aon áit d'ar raḃadar go d-tí sin.

54. Aċt ċeana, ṫugadar Clann Tuireann altúġaḋ agus buiḋeaċus le h-Aral, agus ba ṁór a n-iongantas na muca d'ḟáġail mar sin, mar naċ ḃ-fuaradar aon ċuid eile do'n éiric gan ċaṫ aċt iad; agus ní h-eaḋ aṁáin, aċt gurab mór d'ḟágḃadar d'a ḃ-fuil ann gaċ áit d'ar ġaḃadar go d-tí sin.

Agus do rug Aral leis iad d'a ḋún agus d'a ḋeáġ-ḃaile féin, an oiḋċe sin; agus do freasdolaḋ agus friṫeolaḋ fá n-a mianaiḃ féin iad, idir ḃiaḋ agus diġ, agus ḋeáġ-leabaiḋiḃ. Agus éirġid air n-a ṁáraċ, agus tigid do láṫair an ríġ; agus tugaḋ na muca ḋóiḃ.

"Is maiṫ do ṫugais na muca so ḋúinn," ar Brian; "óir ní ḃ-fuaramar aon ċuid do'n éiric gan ċaṫ aċt iad aṁáin;" agus a duḃairt Brian an laoiḋ so síos:—

"Na muca so, a Arail,
Do léigis linn go m-búaiḋ
Na seóda eile fuaramar
A los cóṁlann cruaḋ,

"Caṫ ṫugsam do Ṗisear
D'ar ṫuitsead laoiċ lána;
Nó go d-tugamar uaḋa,
Iuḃar, an t-arm áġa.

"Caṫ ríġ Innse Sigir,
Is mór naċ féidir;
Do ṫuitfimís uile san ngníoṁ
Muna m-beiṫ croiceann na mór muice.

"A Asail na'r ċogair feall,
Dá mairdís trí mic Tuireann,
Bo ṁóide do ḃuaiḋ is do ḃláḋ
Mar ṫugais uait na muca."

55. "Cá siúḃal do ḋeuntaoi anois, a Ċlann Tuireann," ar Asal.

"Raċam," ar siad, "gus an Iorruaiḋ, air ċeann an ċuiléin con atá ann."

"Tabraíḋ atċuinge ḋam féin, a Ċlann Tuireann," ar Asal; "agus is í atċuinge iarraim orraiḃ, mé féin do ḃreiṫ liḃ ann ḃur g-cuideaċtain go ríġ na h-Iorruaiḋe, óir is inġean dam is bean do, agus do b'áil liom furáil air, an cú do ṫaḃairt daoiḃse gan ċaṫ, gan ċóṁlann."

"Is maiṫ linne sin," ar siad.

Agus do deasuiġeaḋ a long do'n ríġ, agus ní h-aiṫristear a n-eaċtraiḋ leaṫ air leiṫ, go rángadar go h-oirear aoiḃinn iongantaċ na h-Iorruaiḋe. Do ḃádar iomlán sluaiġ agus soċraide na h-Iorruaiḋe ag cóiṁeud a g-cuan agus a g-calaḋṗort air a g-cionn; agus do ġáireadar dóiḃ fa céadóir, mar do h-aiṫniġeaḋ leo iad.

56. Téid Asal a d-tír iar sin go sioṫcánta agus téid mar a raiḃ a ċliaṁain, ríġ na h-Iorruaiḋe, agus innisear imṫeaċta Ċloinne Tuireann dó, ó ṫúis go deireaḋ.

“Creud do ḃeir do'n ċríċ seo iad,” ar ríġ na h-Iorruaiḋe.

“D'iarraiḋ na con atá agatsa,” ar Asal.

“Is olc an ċiall duitse teaċt leo dá h-iarraiḋ,” ar an ríġ, “óir ní ṫugadar na dée do ṫoiċe do ṫrian laoċ 'san doṁan go ḃ-feudfaidis d'ais no d'éigean mo ċu-sa d'ḟáġail.”

“Ní h-aṁlaiḋ sin is cóir,” ar Asal, “aċt ó do claoiḋeaḋ mórán do ríoġaiḃ an doṁain leo súd, an ċu do ṫaḃairt dóiḃ gan cóṁrac, gan ċaṫúġaḋ.”

Aċt ċeana, ní raiḃ do Asal aċt díoṁaoineas; agus téid tar ais mar a raiḃ Clann Tuireann agus d'innis na sgeula sin dóiḃ. Giḋ trá aċt, níor foilleaḋ na freagarṫa sin leis na feinneaḋaiḃ, aċt tug siad láṁ tapaiḋ laoċḋa air a n-armaiḃ, agus d'ḟógradar caṫ air ḟluaiġ na h-Iorruaiḋe; agus air roċtain do'n d-treun-ṡluaiġ sin a g-cóṁḋáil, do ḟearsad cóṁlann agus cóṁrac go cróḋa, cóiṁḋiocra air gaċ taoḃ.

57. Dála Cloinne Tuireann; do ġaḃadar ag leadraḋ na g-curaḋ agus ag múḋaḋ na mileaḋ, nó gur sgar siad féin le ċeile 'san g-caṫ le déine agus le dásaċtaiġe an deaḃṫa, agus le cion an ċóṁlainn, go d-tárla Iuċar agus Iuċarba do ṫaoḃ, agus Brian leis féin a d-taoḃ eile. Ba ḃeárna baoġail[140] agus briseaḋ buiḋne raon maḋma roiṁ Brian ann gaċ conair ionar ġaḃ, no go ráinig riġ na h-Iorruaiḋe 'san ċrio ċóṁḋaingean ann a raiḃ; agus fearaid an diar deáġlaoċ sin cóṁrac agus cóṁlann, go féiġ, fuilteaċ, fírneiṁneaċ; agus iomḃualaḋ arraċtaċ, iolċruaiḋ; agus urlaiġeaċt aṫġarḃ, aiṫeasaċ, ainiarṁarṫaċ.

Agus do buḋ ċróḋa an cóṁrac é sin, nó gur ċeangail Brian riġ na h-Iorruaiḋe agus ṫug leis é tré lár na sluaiġ nó go ráinig an láṫair a raiḃ Asal; agus is eaḋ a duḃairt:—

“Ag sin agat do ċliaṁain,” ar sé, “agus luiġimse fá m'armaiḃ gaisge go m-baḋ usa liomsa a ṁarḃaḋ sa ṫrí 'ná a ṫaḃairt liom aon uair aṁáin mar so ċugat.”

Aċt atá níḋ ċeana, tugaḋ an ċu do Ċloinn Tuireann, agus sgaoiltear do'n ríġ; agus ceangailtear síṫ agus cáirdeas eatorro. Agus air g-críoċnúġaḋ gaċa neiṫe aṁlaiḋ sin dóiḃ, buḋ ṁór meanma agus aigne aca agus ceileaḃraid d'Asal agus do ċáċ air ċeana.

58. Iomṫusa Lóġa Láṁḟada: do foillsiġeaḋ ḋó, go ḃ-fuaradar Clann Tuireann gaċ níḋ dá raiḃ d'uireasḃaiḋ air féin do'n éiric ċum caṫa Ṁuiġe Tuiriḋ; agus do léig brioċt draoiḋeaċta ina n-diaiḋ ċum a g-cur air dearmad agus air díoċuiṁne air gaċ níḋ naċ raiḃ aca do'n éiric; agus do ċuir meanma agus mór-ṁian orra teaċt go h-Éirinn leis an éiric d'ionnsuiġe Lóġa Láṁḟada. Níor ċuṁain leo gur ṫeasdaiġ cuid do'n éiric uaṫa agus ṫángadar rómpa do'n réim sin doċum na h-Éireann.

Agus is eaḋ áit a raiḃ Luġ an tan sin a n-aonaċ agus a n-oireaċtas a ḃ-foċair ríġ na h-Éireann a m-Beinn Eadair.[141] Agus ṫángadar Clann Tuireann a d-tír ag Bruġ na Bóinne.

Agus foillsiġṫear sin do Luġ; agus d'ḟág sé an t-aonaċ go foiliġṫeaċ agus do ċuaiḋ go Caṫair Croḃaing, ris a ráiḋtear Teaṁair, agus do ḋruid dóirse na Teaṁraċ dá éis agus do ġaḃ deise agus deaġċulaiḋ Manannáin uime, .i. lúireaċ ṁín-ġreusaċ Manannáin agus coċall inġine Fleiḋis, agus a airm gaisgiḋ ó sin amaċ.

59. Agus ṫángadar Clann Tuireann mar a raiḃ an riġ, agus do fearaḋ fáilte friu ag an riġ agus ag Tuaṫa De Danann air ċeana. Agus d'ḟiafruiġ an riġ ḋíoḃ an ḃ-fuaradar an éiric.

"Do fuaramar," ar iadsan, "agus cá ḃ-fuil Luġ go d-tugsamaois dó í."

"Do ḃí sé annso ó ċianaiḃ," ar an riġ.

Agus do síoraḋ an t-aonaċ ḋó agus níor fríṫ é.

"Do ḟeadarsa an áit 'na ḃ-fuil sé," ar Brian, "óir foillsiġeaḋ ḋó, sinne do ṫeaċt go h-Éirinn agus na seoide so againn, agus do ċuaiḋ sé go Teaṁraiġ d'ár seaċnaḋ."

Agus do cuireaḋ teaċta uaṫa ina ḋiaiḋ an tan sin; agus is é freagraḋ ṫug air na teaċtaiḃ, do ċuaiḋ d'a ionnsuiġe, naċ d-tiocfaḋ agus an éiric do ṫaḃairt do riġ Éireann.

Agus do riġneadar Clann Tuireann sin; agus air ḃ-fáġail na h-éiric sin do'n riġ, táinig Luġ as a h-aiṫle amaċ air an ḃ-faiṫċe; agus tugaḋ an éiric dó, agus is eaḋ a dúḃairt.

"Nár marḃaḋ riaṁ agus naċ muirḃfiṫear ċoiḋċe, duine naċ ḃ-fuil a éiric annso, giḋeaḋ, is fuíġeall naċ n-dliġṫear d'fágḃail, .i. fuiġeall éirce, agus cá ḃ-fuil an bior folaċta, no na trí gárṫa air ċnoc, naċ d-tugaḃar fós." [142]

60. Mar do ċualadar Clann Tuireann sin, do ṫuit taise agus taiṁ-neullaiḃ orra, agus d'fágḃadar an t-aonaċ agus do ċuaḋdar go teaċ a n-aṫar an oiḋċe sin agus d'innseadar a d-toisg dó agus mar do fríṫ Luġ orra.

Agus do ġaḃ dúḃaċas agus dóḃrón Tuireann; agus do ċaiṫeadar an oiḋċe sin a ḃ-foċair a ċéile. Agus do ċuaḋdar air n-a ṁáraċ d'ionnsuiġe a luinge; agus do ċuaiḋ Eiṫne, inġean Tuireann, leo. Agus do ġaḃ an inġean ag n-uallċuṁaḋ, agus ag caoineaḋ; agus a dúḃairt an laoiḋ so síos:—

"Truaġ sin, a Ḃriain an anma,
Gan do ṫaġall go Teaṁraiġ,
Taréis h-imneḋ a n-Éirinn,
Gion go d-téiḋim ad'leanṁain.

"A éigne Boinne bailḃe,
A ṁaiġre linne life;
O naċ féadaim t'ḟosdaḋ
Is leasg leam sgaraḋ leatsa.

"A ṁarcaiġ Tuinne Tuaiḋe,
A ḟir is buaine a n-iorġail,
Dá d-tí do ṫeaċt mar ḟaoilim,
Ní ba h-aoiḃinn dod' ḃioḋḃaiḋ.

"An truaġ liḃ Clanna Tuireann
Ar uilleanna a sgiaṫ n-úaiṫne;
Is ro-ṁór do ṁearg m'inntleaċt,
A n-imṫeaċt is cúis truaiġe.

"Búr m-beiṫ anoċt a m-Beinn Eadair,
A ḋream do ṁeudaiġ ár nurg;
'Sa laoċra d'ar ġéill an ġairge
Go riaċt an ṁaidin ṁoċ ṫrom.

"Is truaġ bur d-toisg ó Teaṁraiġ
Is ó Ṫailltean na maġ n-úaiṫne;
Is ó Uisneaċ ṁór, Ṁiḋe—
Noċa n-fuil gníoṁ is trúaiġe."

61. A h-aiṫle na laoiḋe sin do ġluaiseadar tar muir Toirian, agus do ḃádar

ráiṫe air an muir sin gan fios an oiléin d'ḟáġail. Is annsin do ġaḃ Brian a earraḋ uisge uime agus a léarbaire gloine[143] um a ceann agus do rug léim 'san uisge; agus a deirtear go raiḃ coicṫíḋis ag siúḃal 'san sáile ag iarraiḋ Inse Fianċaire agus 'na ḋiaiḋ sin do fuair í; agus do ṫriall d'a h-ionnsuiġe agus air n-dul do'n ċaṫraiġ ḋó, ní fuair innte aċt bannṫraċt ag cur druine agus cortaire. Agus ameasg gaċ níḋ eile dá raiḃ iona ḃ-foċair, tárla an bior folaċta aca.

Agus mar do ċonnairc Brian é, tógḃas iona láiṁ é, agus dob'áil leis a ḃreiṫ leis ċum an dorais. Do ṁuiġ a gean gáire air gaċ bean do na mnáiḃ air ḟaicsin an ġníoṁa sin; agus is eaḋ a dúḃradar.

“Is dána an níḋ fá d-tugais láṁ, óir dá m-beiḋís do ḋias dearḃráṫar ad'ḟoċair an ḃean is lúġa gníoṁ guile na gaisge do'n trí ċaoċat ban atámaoid annso, ní léigfeaḋ an bior leat 'na leo; giḋeaḋ, beir leat bior do na bearaiḃ, ó ḃí tu cóṁurránta agus cóiṁḟirtil, arraċtaċ sin, agus **cuir ċum** a beirṫe d'ár n-aiṁḋeóin leat.

Ceileaḃras Brian dóiḃ agus gluaiseas roiṁe d'ionnsuiġe an ionaiḋ ar ḟág a long. Agus le linn na h-uaire sin do ṁeasadar an dias eile an t-ancoire ṫarrang agus a seolta tógḃáil, no go ḃ-facadar Brian ċuca go h-arraċtaċ air uaċtar na tuinne. Fá luṫġáireaċ iad ina ḟeicsint. Noċtas Brian dóiḃ go ḃ-fuair sé an bior agus an inis iona raiḃ an ḃanntraċt.[144]

62. Agus do ċuadar d'a luing, agus do ġluaiseadar d'ionnsuiġe Ċnuic Ṁioḋċaoin. Agus an tan rángadar air an g-cnoc, ṫáinig Mioḋċaoin, .i. fear cóiṁeudṫa an ċnuic, d'a n-ionnsuiġe; agus air n-a ḟaicsin do Ḃrian, d'ionnsuiġ é; agus dob' mire dá ṁaṫġaṁan, agus dob' leadraḋ dá leóṁan, cóṁrac na dise sin, gur ṫuit Mioḋċaoin 'san g-cóṁlann.

Is annsin ṫángadar annsin triur mac Ṁioḋċaoin do ċóṁrac le Clann Tuireann, iar d-tuitim Ṁioḋċaoin roiṁe sin le Brian; agus dá d-tigeaḋ neaċ ó ċríċ na h-Isberne a n-oirṫear an doṁain d'ḟeuċain caṫa no cóṁlainn, is d'ḟeuċain cóṁraic na buiḋne sin, bo inteaċta ḋó, air ṁeud a m-béimeann, air beóḋaċt a meanman, agus air arraċtas a n-inntinne. Agus is iad so anmanna na mac sin Ṁioḋċaoin: .i. Corc, agus Conn, agus Aoḋ. Agus do ċuireadar a d-trí sleaġa tré imlionnaiḃ Ċloinne Tuireann. Giḋeaḋ ni air ċime 'ná air ṫlas do ċuaiḋ sin ag Clann Tuireann, oir do ċuireadar a d-trí sleaġa féin tré ċorpaiḃ Ċloinne Ṁioḋċaoin; agus do ċuaḋdar féin a d-taisiḃ agus a d-táiṁ-neullaiḃ báis.

63. A h-aiṫle na n-éaċt sin a duḃairt Brian: "Cionnos atá siḃ, a ḃráiṫre?"

"Atámaoid marḃ," ar siad. "Éirġiḋ," ar sé, "óir airiġim airġeana anuaṫḃáraċa an euga ag teaċt ċugainn agus taḃraiḋ na gárṫa air an g-cnoc."

"Ní ṫigse sin linn," ar siad.

Is annsin éirġeas Brian, agus tógḃas fear ann gaċ láiṁ ḋó ḋíoḃ, agus é ag tréigeann a ċuid fola[145] go h-iomarcaċ, no go d tugadar na gárṫa. Ar a h-aiṫle sin do rug Brian leis iad gus an luing; agus do raḃadar ag siúḃal na fairge aimsir ḟada agus a duḃairt fear díoḃ,

"Do ċím Beinn Eadair agus Dún Tuireann agus Teaṁair na ríġ."

"Do ḃeiḋmís lán do ṡláinte dá ḃ-faicfimís sin," ar na fir eile; "Agus air ġráḋ h-oiniġ, a ḃráṫair," ar siad, "gaḃ ár g-cinn ċugat ad' h-uċt go ḃ-faicfimís Éire uainn, agus is cuma linn bás no beaṫa d'ḟáġail 'na ḋiaiḋ sin." Agus a duḃairt an laoiḋ:—

"Gaḃ na cinn seo ad' uċt a Ḃriain,
A ṁic Tuireann feil airm-ruaiḋ
A ċoinneall gairge gan feall,
No go b-faiciom iaṫ Eireann.

"Cungaiḃ ar t'uċt is ar t'ḟormna,
Na cinn seo, a ċuraḋ ċóṁḟearḋa
Go b-faicmís do'n uisge amuiġ,
Uisneaċ, Tailltean is Teaṁair.

"Aṫ-Cliaṫ 'san Ḃruġ réiḋ riot,
Freaṁainn, Tlaċtġa re Teaṁair,
Máġ Miḋe, Máġ braonaċ Ḃreaġ,
Is na sléiḃtiḃ um aonaċ Tailltean.

"Dá b-faicfinn Beinn Eadair uaim,
Agus Dún Tuireann bo ṫuaiḋ;
Moċen éag ó sin amaċ,
Sa beiṫ 'na éag imneaḋaċ.

Brian.

"Truaġ sin, a ċlann Tuireann tréan,
Do raċdaoir éin trem' ḋá ṫaoḃ,
Is ní h-iad mo ḋá ṫaoḃ is tinn
Aċt sibse araon do ṫuitim.

"Dob' ḟeárr linn bás d'ár m-breiṫ,
A Ḃriain ṁic Tuireann nár ṫeiṫ
Ná tusa fá ċneaḋaiḃ ad' ċneas,
Is gan leáġa re dod leiġeas.

"O naċ ḃ-fuil re leiġeas créaċt,
Miaċ, Oirṁiaċ, na Dianċéaċt,
Is mairg a Ḃriain nár innill feall
Do ṫioḋnaic uainn an croiceann."

64. A h-aiṫle na laoiḋe sin ṫángadar a d-tír a m-Beinn Eadair, agus as sin go Dún Tuireann; agus a dúḃradar le Tuireann: "Éiriġ, a aṫair ionṁuin, go Teaṁraiġ agus taḃair an bior folaċta so do Luġ, agus taḃair an croiceann buaḋa ċugainn d'ár g-caḃair;" agus a duḃairt Brian an laoiḋ:—

"A Ṫuireann, déin imṫeaċt uainn,
D'agallaḋ Lóġa go m-búaiḋ,
Beir air 'na ċodlaḋ ḃo ḋeas,
Sír an croiceann tré ċairdeas.

Tuireann.

"Ar ḟeóḋaiḃ na beaṫa, ṫeas is ṫúaiḋ
'Sa d-taḃairt do Luġ go m-buaiḋ,

Ar eaḋ go dearḃ do ḃiaḋ ḋe
Ḃur b-fearta, is ḃur n-aḋlaicṫe.

Brian.

"Fogas ḃur ḃ-fuil is ḃur ḃ-feóil,
Do ṁac Ċéin ṁic Ċáinte ċóir;
Ná déineaḋ rinn teann a d-teann
A aṫair gé do ṁarḃsam.

"A aṫair ionṁuin, ṡaoir, ṡúairc,
Ná bí go fada ar do ċúaird,
Is dá raḃair, ní ḃ-faġair sinn
Róṁat ionár marṫuinn."

65. A h-aiṫle na laoiḋe sin do ġluais Tuireann roiṁe go Teaṁraiġ agus do fuair Luġ Láṁḟada roiṁe ann; agus ṫug an bior folaċta ḋó; agus d'iarr sé an croiceann air, do leiġeas a ċloinne; agus a duḃairt Luġ, naċ d-tiobraḋ. Agus d'ḟill tar ais d'ionnsuiġe a ċloinne agus d'innis dóiḃ naċ ḃ-fuair an croiceann. Is annsin a duḃairt Brian: "Beir mise leat d'ionnsuiġe Loġa, d'ḟeuċain an ḃ-fuiġinn an croiceann uaiḋ. Do rinneaḋ aṁlaiḋ, agus do ċuaiḋ Brian d'ionnsuiġe Lóġa agus d'iarr

croiceann air. A duḃairt Luġ nac d-tioḃraḋ, agus dá d-tugfadaois leiṫead an talṁan d'ór dó, nac ngeaḃaḋ uaṫa é, muna saoil a m-bás do ṫeaċt ḋe, 'san ngníoṁ do rinneadar.

66. Mar do ċuala Brian sin, d'imṫiġ mar a raḃadar a ḋías dearḃráṫar, agus do luiġ eatorra; agus do ċuaiḋ a anam as féin, agus as a ḋías bráṫair a n-aoin-ḟeaċt.

Agus do rinne Tuireann an laoiḋ seo ós cionn a ċloinne:—

"Tuirseaċ mo ċroiḋe ós ḃur g-cionn
A ṫriar fionn do ċuir mór ngléo;
Taréis ḃur Luiṫ, is ḃur g-cleas,
Do b'é mo leas ḃur m-beiṫ beó.

"Áḋḃar dá riġ for Ḃanba,
Iuċar, is Iuċarba;
Ro ġaḃasdar Brian an Ġréig,
Is misde nár ḃúan a leiṫéid.

"Is mise Tuireann gan neart
Ós ḃúr ḃ-feart, a laoċraiḋ lonn;
Fad ṁairfeas long ar an muir,
Noċa n-diongnaim dúan na fonn."

A h-aiṫle na laoiḋe sin do ṫuit Tuireann air muin[146] a ċloinne, agus do ċuaiḋ a anam as; agus do h-aḋnacaḋ iad fá céadoir a n-aon uaiġ.

Gurab í Oiḋe Ċloinne Tuireann, go nuige sin.

TRANSLATION.

THE

FATE OF THE CHILDREN OF TUIREANN

HERE SET DOWN.

A GRACIOUS freeborn king, who was surnamed Nuadha Airgiodlamh, son of Eachtach, son of Eadarlamh, son of Ordain, son of Allaoi, took sovereignty and possession over the beautiful-complexioned Tuatha De Danann. And it so happened that the king had one arm of silver, and his doorkeeper one eye.

2. One day upon which that young man went out from the ramparts of Tara, he saw approaching him, on the plain, two handsome, young, and well-formed persons, and they greeted him, and they got a similar salutation. And the doorkeeper asked tidings of them, "What place have you come from, O ye young and noble-formed persons."

"We are good physicians," they replied.

"If ye are," said he, "ye will put an eye into the place of my own eye."

"I myself could put the eye of that cat in your lap into the place of your eye," quoth one of them.

"I would be glad of that," says the doorkeeper.

And forthwith they put the eye of the cat into the place of the eye of the young man That (substitute) was both convenient and inconvenient to him, for when he desired to take sleep or repose, then the eye would start at the squeaking of the mice, the flying of the birds, and the motion of the reeds; but when he desired to watch a host or an assembly, then it is that it would be in deep repose and sleep.

3. And he went in and told the king that good physicians had come to Tara: "For," says he, "they have put the eye of a cat into the place of my eye."

"Bring them in," says the king.

And as they came in, they heard a fearful and piteous sigh. Said *Miach*, one of the physicians, "I hear the sigh of a warrior."

Said *Oirmiach*, the other: "See that it is not the sigh of a warrior over a daol, which is blackening him on one side. Then the king was brought out of the place where he was, and they examined him, and one of them drew out the arm from his side, and out of it there bounded throughout the fortress a daol; and the household arose and killed it.

4. And *Miach* sought another arm of equal length and thickness to give to him, and all the Tuatha De Danann were sought, but there was not found (amongst them) an arm which would suit him, but that of Modhan, the swineherd.

"Would the bones of his arm suit ye?" they inquired.

"That is what we would prefer," they replied.

And accordingly a person set out for it, and brought it (back) with him to Tara, and it was given to *Miach*.

Miach said to *Oirmiach*: "Whether is it your pleasure to set the arm, or to go in search of herbs for the purpose of putting flesh upon it."

He replied: "I prefer to set the arm."

Thereupon *Miach* went to seek herbs, and brought them (back) with him, and then the arm was set.

Here is how this king was situated. The Fomorians had imposed, during his time, upon the Tuatha De Danann a very heavy rent tribute: that is to say, a tax upon the kneading trough, a tax upon the quern, and a tax upon the baking flags; also an ounce of gold for every nose of the Tuatha De Danann upon the hill of *Uisneach*, upon the west side of Tara. And they extorted that tribute yearly, and the man who refused it, his nose was cut off from his head. One day that a fair was assembled by the king of Eire upon the hill of Balar, which is now called Uisneach, it so happened that they were not long there when they saw an army and a goodly host coming towards them directly from the East, and in the vanguard there was one young man high in authority over all; and like to the setting sun was the radiance of his face and forehead, and they were unable to gaze upon his countenance on account of its splendour. And this is who it was—Lugh Lamhfhada Loinnbheimionach and the fairy cavalcade from the

Land of Promise, and his own foster brothers, namely, the Clann Manannain, that is to say, Scoith Gleigeal, the son of Manannain, and Rabhach Slaitin, and Gleigeal Garbh, and Goithne Gorm-suileach, and Sine Sindearg, and Domhnall Donnruad, and Aodh mac Eathaill. And Lughadh Lamhfhada was thus accoutred : he had the Aonbharr of Manannain under him, which was as swift as the bleak, cold wind of spring, and sea and land were equal to her, and her rider was not killed off her back ; the armour of Manannain encased him, by which he could not be wounded under, over, nor through it; and the breastplate of Manannain upon the ridge of his breast and bosom, so that weapons would not take effect on it; the Cathbarr around his head, protecting it, having in the back a very beautiful precious stone, and two of them in the front; and when the Cathbarr was let off of him the appearance of his face and forehead was as brilliant as the sun on a dry summer's day ; the Freagarthach, that is, the sword of Manannain over his left side, and one was never wounded with it that would come alive from it ; and that sword never was unsheathed in the place of battle or combat, in which there would be (but) the strength of a woman (left) in the person who saw it, or who was opposed to it.

6. Then that troop came, where the King of Eire was, and also the Tuatha De Danann, and they welcomed one another. And short was the time they were there, when they saw a grim and ill-looking band advancing towards them (numbering), nine times nine of the stewards of the Fomorians, who were coming to seek the rent and tribute of the men of Eire. Here are the names of the four, who were the most fierce and cruel of them, viz., Eine, Eathfaith, Coron, and Compar; and fear would not permit one of the Tuatha De Danann to beat his (own) son or his foster son, on account of the tyranny of these stewards.

7. And they came to the very spot (occupied) by the King of Eire and the Fairy Cavalcade; and the King of Eire and all the Tuatha De Danann stood up before them. And Lugh Lamhfada asked of them:

"Why did ye stand up before yonder grim and ill-looking band, and not arise before *us*."

"We are obliged to do that," replied the

King of Eire, "for if there were a child of us, of but one month old, in a sitting posture before them, they would not deem it cause too little for slaying us."

"I swear," said Lugh, "that a desire to kill them has come upon me;" and with that Lugh (again) said that a desire to slay them had come upon him.

"That is a thing that would result badly for us," interposed the King of Eire, "for through that (action) we would receive our death and our destruction."

"Long is it," said Lugh, "you are under this oppression;" and he arose, slaughtered, and disfigured them, until eight times nine of them were slain, and the other nine were allowed under the friendship and protection of the King of Eire.

"I would also kill you," said Lugh, "but that I prefer you to go with tidings to the foreigners rather than my own ambassadors, lest they should receive dishonour."

8. Then these nine went forward until they arrived in Lochlainn, where the Fomorian tribe were; they told their news to them from first to last, and how the young and well-formed youth had come into Eire, and

that all the stewards had been killed by him, but themselves. "And the reason that he allowed us away is, that we might relate the tidings to you."

Balar said: "Do you know who he is?"

"I know," replied Ceithlionn, the wife of Balar, "that that person is a daughter's son of yours and mine, and it is a sign and an omen to us, that when that person would come into Eire, that never again would we have power in Eire."

9. Then the chiefs of the Fomorian tribe went into council, namely, Eabh, the grandson of Neid and Seanchab, the grandson of Neid; and Sotal Salmhór, and Luaithleabharcham, and Tinemhor Trischadal, and Loisginn Lomghluineach, and Luath-Luaimneach, and Lobas, the Druid, and Liathlabhar, the son of Lobas, together with nine prophetic and learned poets and philosophers of the Fomorians, and Balar himself of the Stout Blows, and the twelve white-mouthed sons of Balar, and Ceithlionn, of the twisted teeth, Balar's queen. Then Breas, the son of Balar, said:

"I and seven valiant and immense battalions of the horsemen of the Fomorian tribe will go into Eire, and I will give battle to the Ioldbanach; and I will cut off his head, and I will bring it (back) with me to you upon the plain of the Lochlann Berbe."

"That would be a fitting thing for you to do," they replied.

10. Then Breas said: "Let my ships and my swift barques be made ready for me, and let food and provisions be put into them."

Then they quickly and actively handled his ships and his swift barques, and they put a full supply of food and drink into them for themselves, and they despatched Luaithlineach and Luaithleabharcam to assemble his host for him. And when they had all assembled at the one spot, they prepared their accoutrements, their armour, and their weapons of valour; and they set forward to Eire.

And Balar followed them to the harbour, and he said: "Give battle to the Ioldanach, and cut off his head; and make fast that island, which is called Eire, to your ships and your good barques, and let the deep surrounding water take its place, and put it to the north of Lochlann, and not one of the Tuatha De Danann shall ever follow it there."

11. Then their ships and their swift barques were pushed out from the harbour and they filled them with pitch, frankincense, and myrrh; and they hoisted their sliding and variegated sails, and they made an united and eager stroke from the harbour and the shore-port, out upon that land that is not ploughed, the expansive sea, the wonderful and cheerless abyss, and the ridge mounds of the flood, and over the high-humid and very treacherous mountains of the truly deep ocean, and they ceased not from that sailing-course, until they made port and harbour in Eas Dara. And they let free their hosts upon West Connaught, and they entirely devastated it.

And he who was then King of Connaught was Bodhbh Dearg, son of the Daghda.

12. And Lugh Lamhfhada was at that time in Tara with the King of Eire. And it was manifested to him that the Fomorian tribe had come ashore at Eas Dara, where Dara Dearg, a Druid of the Fomorians, had fallen by the hand of Lugh Lamhfhada.

And when Lugh obtained these tidings, he prepared the Aonbharr of Manannain, at the junction of the day and the night, and he went in where the King of Eire was, and he related to him that the foreigners had come ashore at Eas Dara; that they had plundered Bodhbh Dearg; and, added he, "I would like to get aid from you, that I may give battle to them."

"I will not give you assistance," said the King, "for I will not go to avenge the deed that has not been done upon me."

13. When Lugh Lamhfhada heard that unfavourable reply, he mounted his steed, and went west from Tara, and (soon) he perceived three warriors—viz., the three sons of Cainte—armed and accoutred, coming towards him; and they greeted him:

"Why this early rising," they inquire.

"Great is the occasion I have for it," answered Lugh; "foreigners have come into Eire, and Bodhbh Dearg, the son of the Daghda, has been plundered by them, and what help will you extend to me."

"Each man of us," they replied, "will ward off from thee in battle one hundred men."

"That is goodly help," said he; "but there is (other) help that I prefer to get, even than that from you, namely, to assemble the Fairy Cavalcade to me from out every place where they are."

14. Cu and Ceitheann departed southwards, and Cian set out in a northerly direction, and he rested not until he reached the plain of Muirtheimhne, and he was traversing it, and he was upon it but a short time when he saw three warriors, armed and equipped before him, moving along the plain; and these are the persons who were there, namely, the three sons of Tuireann, who were named Brian, Iucharba, and Iuchair.

The three sons of Cainte and the three sons of Tuireann were, it appears, persons whose relations to one another were those of hatred and enmity, so much so that in whatever place they might chance upon each other, there would survive only that party who was the stronger.

15. "Then," said Cian, "were my two brothers here, the combat we would make would indeed be brave; but since they are not, I would be well advised in flying."

And he saw a great herd of swine near him, and he struck himself with a Druidical wand into the shape of one of the swine, and he fell to digging the earth, just as each of the other pigs did.

Then Brian, the son of Tuireann, said: "Brothers, did you see the warrior, who was walking the plain awhile ago?"

"We saw him," they replied.

"What has taken him away?" said he.

"We do not know," they replied.

"It is unmindful on your part," he said, "not to keep a good look out in time of war over the plains and open countries; but I know what has taken him away, for he struck himself with a golden wand into the shape of one of yonder swine, and he is rooting the earth even as any of the other swine; and no friend is he to us."

"That is bad for us," said the other two, "for the swine belong to a certain person of the Tuatha De Danann, and should we kill all of them, it might happen that the Druidical pig would, in the end, escape."

"Badly have you acquired your learning in the city of learning," said Brian, "when you cannot distinguish a druidical beast from a natural beast." And just as he was saying that, he struck his own two brothers with a magic and Druidical wand, and he made of them two slender, fleet hounds, and they gave tongue ravenously upon the trail of the Druidical pig.

16. It was not long until all the swine fled, but her alone; and she saw a wooded grove, and made towards it, and as she went through the wood Brian made a cast of his spear at her, so that he put it through the trunk of her chest. And the pig screamed, and said: "Evil have you done to cast at me, when you had known me."

Then Brian said: "Methinks that is human speech."

"In origin," the pig said, "I am a man, and (moreover) I am Cian, the son of Cainte, and give me quarter."

"We will indeed," quoth Iucharba and Iuchar, "and we regret what has happened to thee."

But Brian said: "I swear by the ærial gods, if the life should come seven times into thee, that I would deprive thee of it."

"Well," said Cian, "grant me a favour."

"We shall," said Brian.

"Permit me to go into my own shape," said Cian.

"We will allow it," said Brian, "for I often think less of killing a man than a pig."

17. Cian then went into his own shape, and said: "Now give me quarter."

"We will not," answered Brian.

"Well," said Cian, "I have circumvented you; because had I been killed in the form of a pig, there would only have been due upon me the eric of a pig, but since it is in my own shape I will be killed, never was there killed, and never shall there be killed, one whose eric will be greater than mine, and even the arms with which I will be slain will recount the deed to my son."

"It is not," said Brian, "with arms you will be slain, but with the surface stones of the earth." And after that they commenced to pelt him, roughly and violently, with stones, until they made a wretched and fearfully crushed mass of the hero, and they buried him the same depth as that of a man in the ground. But the earth did not receive that fratricide from them, but cast him up on the surface of the earth. Brian said he should go again under earth, and he was buried a second time; but still the earth did not receive him.

However the Clann Tuireann buried the body six times, and the earth refused it; but the seventh time they put it under earth, the earth took to it. And the Clann Tuireann went forward after Lugh Lamhfhada to the battle.

18. As regards Lugh; when he separated from his father, he went forward westwards from Tara to Gaireach and Ilghairech, and to Ath-luain Mic Lughaidh, and to Bearna na h-Eadargana, which is now called Ros-Common, and across Magh Luirgh, and to Corr-Shliabh na Seaghsa, and to the head of Sean-Sliabh, which is now called Ceis Choronn, and through the territories of Coronn of the Bright Face, and thence to Magh Mor-an-Aonaigh, where the foreigners were and the spoils of Connaught in their possession.

19. Then Breas, the son of Balar, arose and said: "I wonder that the sun is rising in the west to-day, and in the east every other day."

"It were better that it were so," said the Druids.

"What else is it?" (but the sun), said he.

"It is the radiance of the face of Lugh Lamhfhada," they said.

Then the Ioldhanach came up to them, and greeted them.

"What is the cause of your salutation," they said.

"Great is the cause of my greeting," answered he, "for there is only one portion of me of Tuatha De Danann (extraction), and the other half belongs to your (race): and restore to me now the milch-cows of Eire."

One of them thus spoke in answer to him: "That early morning may not come to you, until you obtain either a dry or a milch cow here."

Then Lugh let a Druidical spell upon the cattle spoils, and sent to every house in Eire its own milch cows, and he left the dry cows with them, so that they should not leave that territory until the Fairy Cavalcade would overtake them.

Lugh was three days and three nights about them until the Fairy Cavalcade arrived, and encamped around Lugh. And there came Bodhbh Dearg, son of the

Daghda, with nine and twenty hundred to them, and he said: "What is the cause of your delay in not giving battle?"

"Awaiting you," said Lugh.

20. Then Lugh donned the armour of Manannain, and on whomsoever this armour would be, he could not be wounded through it, nor below it, nor above it. He put the breast-plate of Manannain around the small of his neck, and he took his helmet, called the Cinnbheart; and the radiance of the sun was in his countenance from the reflection of the helmet, and he slung his dark-blue beautiful-coloured, wide-protecting, chafer-marked shield across the dorsal armour plate, as a protection to his body; he took his sheltering, very pretty, keen-edged sword over his left side; and he took his two broad-socketed, thick-handled, very deadly spears, that had been annealed in the blood of serpents. The kings and heroes of the men of Eire assumed their array of battle and combat, they raised over their heads pointed bulwarks of spears, and they made firm, strong, and secure fences of their shields completely around them.

21. They attacked Mag Mor an Aonaigh,

and the Foreigners took issue with them; they threw their wounding, ravenous spears at one another, and when both sides had broken their spears, they drew their wide-grooved and golden-crossed swords from their blue-bordered scabbards, and began vigorously smiting one another; and there arose above them forests of brown flame from the poison of the arms and the various weapons of these brave men. Then Lugh beheld the battle pen, where Breas, the son of Balar was, and he attacked it violently and powerfully; he fell to smiting these brave men with vigour, until two hundred warriors were slain by him of the body-guard of the son of Balar, and he a witness of it.

Then Breas besought protection from Lugh. "Grant me my life," said he, "on this occasion, and I will bring the Fomorian tribe to you for the battle of Magh Tuireadh, and I will give the sun and the moon, the sea and land in guarantee for myself, for coming to contend again with you, providing the Fomorian tribe do not desert me."

And upon this guarantee, he gave him

safety of his life. Then the Druids said that Lugh ought to grant mercy to themselves.

"I swear," said Lugh, "that had the entire Fomorian tribe gone under your protection, they would not have been destroyed by me."

Then Breas, the son of Balar, and the Druids departed towards their own country.

22. Turning now to Lugh; after the slaughter and triumph of that battle, he saw two of his brethren, and he inquired of them if they had seen his father in the fight.

"We did not see him," said they.

"Could it be the Fomorians who killed him?" said Lugh.

"They have not," replied they.

"He lives not," said Lugh, "and I give my word for it, that neither food nor drink will enter my mouth until knowledge is obtained what death has befallen my father."

23. Lugh, and the Fairy Cavalcade along with him, went on until they reached the place where he and his father had parted from each other, and thence to the place where his father had gone into the shape of a pig, when perceived by the Children of

Tuireann. Thereupon the earth spoke to Lugh, and said:

"Great was the jeopardy in which your father was here, O Lugh, when he saw the Children of Tuireann, for he was obliged to go into the shape of a pig; nevertheless, they subsequently killed him in his own shape."

Lugh related that to his people, and he determined on the place where his father was, and he went towards it and caused it to be dug, in order that he might see what murder the Children of Tuireann had perpetrated upon him.

24. The body was raised out of the grave, and they began examining his wounds, and he was found to be a litter of wounds, so much so, that Lugh said:

"A vicious murder is this that the Children of Tuireann have perpetrated upon my beloved father." Then he gave him three kisses, and he said:

"Ill am I, from this murder, for in my ears I do not hear anything; through my eyes I do not see anything; and a living vein there is not in my heart for grief of my father, and O God, whom I adore!" added he, "Grieved am I that I was not coming to the spot when this deed was being done, and the deed that was here perpetrated is indeed great, namely, that a fratricide was committed by the Tuatha De Danann, upon one another; and long shall be its loss to them:" and he spoke the following lay;—

"Great was the fate that befell Cian at even,
The mangling of the hero has dismembered my body;
The road for a time eastward, the sod for a time westward,
Eire shall never be but in evil.

"Through the killing of Cian, the champion of feats,
My vigour is overpowered—
My face has become black—
My sense is weakened—

"His grave is laid low.
The Children of Tuireann have killed him;
Disabled shall be the Tuatha De Danann from this deed,
In anguish of strength and debility.

25. Cian was again placed in the grave after that, his tombstone was erected over his tomb, his dirge was sung, and his name inscribed in ogham.

"From Cian shall this hill be named," said Lugh; "and let not an individual divulge this deed, until I have." And he spoke the following lay:—

"From Cian this mound shall be named,
Though he is in a dismantled place;
Great is the deed that here was done
A fratricide upon the Tuatha De Danann.

"The sons of Tuireann it was who committed the deed,—
I tell you in the interests of truth;
I say it to you, it is not false news,
It shall come against their sons and male successors.

"The three sons of Cainte, brave the party,
And the Children of Tuireann Begreann,
It is on account of this has come the death of Cian,
From their both being equally high in degree.

"Crushed is my heart within my breast,
Since the champion, Cian, does not live;
For the sons of Dealbhaoith, it is not false
news
That they will all be in anguish.

26. After that lay, Lugh said: "It is evil will come of this action to the Tuatha De Danann, and long shall fratricide be done in Eire after it; pitiful am I from this deed which the Children of Tuireann have perpetrated." And he spoke thus to his people: "Depart to Tara, where the King of Eire and the Tuatha De Danann are, and let not these tidings be there divulged, until I have myself made them known.

27. Lugh having reached Tara, sat in a noble and honourable position next the King of Eire. Lugh looked around him, and he saw the sons of Tuireann; and these three were the best (of all) in agility and dexterity; they were the handsomest, as well as the most honoured, of all who were then in Tara; and they were, moreover, the best of hand in the battle against the Fomorians. Then Lugh ordered the Chain of Atten-

tion of the Court to be shaken, and it was so done, and all listened. Lugh said:—

"What is your attention now upon, O Tuatha De Danann?"

"It is upon thee, indeed," they said.

"I now ask (this) of your chiefs," said he, "what vengeance each one of you would execute upon those who would have killed the father of each one of you?"

A great astoundment fell on all upon their hearing this; and the King of Eire answered him first, and what he said was:

"We know it is not your father who was killed?"

"It is, indeed," said Lugh; "and here I see in the house the party who killed him, and they know better than I the murder they perpetrated on him."

28. The King of Eire said: "It is not the killing of one day I myself would visit upon the person who would have killed my father; but it is, that a member should be torn from him each succeeding day until he would fall by me, if he were in my power."

All the nobles said the same thing, and the Children of Tuireann spoke like the rest.

"They are making this declaration," said Lugh, "the persons who killed my father; and let them give me eric for him since the Tuatha De Danann are in one house; but if they do not, I will not violate the law of the King of Eire, nor his sanctuary; nevertheless, they shall not dare to leave the house of Miodhchuairt until they have settled with me."

"If I should have killed your father," said the King of Eire, "I would deem it well your acceptance from me of a fine for him."

29. "It is to us Lugh says that," said the Children of Tuireann among themselves, "and let us confess to him his father's murder," said Iuchar and Iucharba; "for it is seeking news of his father he has remained till now, until he has got knowledge of his death."

"We may fear," said Brian, "that it is seeking a confession he may be in the presence of all, and that then he would not accept eric from us."

"We shall give him a confession of it," said the other sons, "or do you give it openly, since you are the eldest."

"I will," said Brian.

Thereupon Brian, the son of Tuireann, said: "It is to us three you say that, O Lugh, for it is we whom you considered to have made a rising in combat against the children of Cainte before this, and (yet) we have not killed your father; nevertheless, we shall give eric for him to thee, as though we had done the act."

30. "I will take eric from you for him, although you do not think so (now)," said Lugh, "and I will say here what it is, and if you consider it great, you shall receive remission for a portion of it."

"Let us hear it from thee," said they.

"Here it is," said Lugh: "Namely, three apples, the skin of a pig, a spear, two steeds, a chariot, seven pigs, a whelp, a cooking spit, and three shouts on a hill; and that is the eric I am asking from you, and if you deem it heavy, a portion of it will be forgiven here upon the spot to you; and if you do not deem it heavy, pay it from you."

"We do not consider it heavy," said Brian, the son of Tuireann, "and we deem it the more probable for its smallness of an eric, that you have a design of treachery and murder against us, and we would not consider heavy (as an eric) three hundred thousand apples, and the same number of the skins of pigs, and a hundred spears, and a hundred steeds, and a hundred swine, and a hundred hounds, and a hundred cooking spits, and a hundred shouts to give upon a hill."

"I do not deem it little what I have named as an eric," said Lugh, "and I will give you the guarantee of the Tuatha De Danann not to ask more, and to be faithful to you for ever; and do you give the same guarantee to me."

"That is a pity," said the Children of Tuireann; "for of the guarantees of the world we ourselves are not little (insufficient)."

"I do consider it little," said Lugh; "for it is often your like thus promised eric from them, in the presence of all, and would go back of it again."

The Children of Tuireann then gave the King of Eire, and Bodhbh Dearg, the son of the Daghda, and the nobles of the Tuatha De Danann, as guarantees for payment of that eric to Lugh.

31. "It is better for me now," said Lugh, "to give you (detailed) knowledge of that eric."

"It is," they replied.

"Well," said Lugh, "these are the three apples I have asked of you, namely, three apples of the Garden of the Hesperides, in the east of the world; and only these apples will satisfy me; for these are apples of attributes the best; they are the most beautiful in the world, and thus it is with these apples; the colour of burnished gold is upon them, and the head of a month's old child is not larger than each apple of them; the taste of honey is upon them whilst they are being eaten; they do not leave (*i.e.*, they remove) bloody wounds nor malignant disease upon anyone who eats them; and they are not the less from their being ever and always eaten; and everyone who casts one of them does a choice feat, and the apple again returns to him; and though brave you be, O three warriors, I think that you do not possess the power (a matter that I do not feel regret for) to take these apples from those who have them; for there was a prophecy made to them that three young knights would go from the west of Europe to take these apples from them by force.

32. "The skin of the pig, I have asked from you, is the skin of the pig which Tuis, the King of Greece, has; and it will cure and make whole the wounded and the infirm of the world, however critical (their condition be), provided it overtakes the life in them; and such was the nature of that pig that every stream through which it would go would be wine till the end of nine days, and the wound with which it would come in contact would become well. Now, the Druids of Greece said that it was not upon the pig, as such, that that virtue was, but upon its skin, and it was flayed, and they have its skin since that time; and I likewise think that it is not easy to get it from them, either by their good will or despite them.

"And do you not know what is the spear I have asked from you?"

"We do not know," they replied.

"It is the well-poisoned spear which Pisear, the King of Persia, has, and Areadbhar is the name given to it; and every choice feat is done with it; and there is always a pot of water around its blade, so that the court, in which it is, may not be burnt; and difficult it is to get it.

33. "And do you know what are the two steeds and the chariot I would like to get from you?"

"We do not know," said they.

"They are two noble, wonderful steeds," said he, "which Dobar, the King of Sicily, has, and sea and land are equally convenient to them; and there are not swifter nor stronger steeds than these; and there is not a chariot of equal goodness in form or firmness; and though often they (the steeds) are killed, they will be (become) entire in the same form, provided their bones are found to be collected (together); and I deem it will not be easy for you to get them.

"And do you know what are the seven pigs I have asked from you; namely, the pigs which Easal, the King of the Golden Pillars, has;" said Lugh, "and which, though killed every night, are found alive on the morrow; and neither disease nor ill-health will be on him who eats some of them.

34. "And the hound whelp I have asked from you, is the whelp which the King of

Ioruaidh has, and Failinis is her name; and the beasts of the world, on seeing her, would fall out of their standing; and difficult is it to obtain her.

"The cooking spit I have asked of you is one of the spits which the women of the Island of Fianchaire have.

"And these are the three shouts I have asked you to give upon a hill, namely, three shouts upon the hill of Modhchaoin, in the north of Lochlann; and Miodhchaoin and his children are solemnly enjoined not to permit shouts to be given upon that hill. With them my father received his education, and if I would forgive him (*i.e.*, his murder) to you, they would not willingly forgive him, and if all your undertakings should succeed with you so far, methinks that they would avenge him on you. And such is the eric I have asked from you," concluded Lugh.

35. Astoundment and utter despair settled upon the Children of Tuireann upon the naming of that eric; and they then went where their father was, and they related this oppression to him.

"These are evil tidings," said Tuireann, "and you shall find that death and destruction will follow from seeking that eric, and happening so to you is but right. And still, if it should so please Lugh himself, you would get the eric by working (though at the same time) the men of the world would not obtain it, except by the powers of Manannain or Lugh himself. Now go and ask from him a loan of the Aonbharr of Manannain; he will not give it to you; for what he will say is, that it does not belong to him, and that he would not give a loan of a loan away; and then ask from him a loan of the curach of Manannain—namely, the Sguaba Tuinne, and *that* he will give to you; for he is solemnly obliged to comply with the second request."

36. Then the Children of Tuireann went where Lugh was and they greeted him; and they said that they were unable to get that eric without his own assistance, and that, therefore, they would like well to get from him a loan of the Aonbharr of Manannain.

"I have that steed myself," said Lugh, "only on loan; and since I do not own it, I will not give from me a loan of a loan."

"Well," said Brian, "give us a loan of the curach of Manannain."

"I will give it," said Lugh.

Where is it?" said they.

"At Brugh na Boinné;" answered Lugh.

And they came again where Tuireann and Eithne, the daughter of Tuireann and their own sister were; and they told them they had procured the curach.

"It is not much that you are the better of getting it," said Tuireann; "still Lugh would deem it well that every portion of that eric for which he would have use for the battle of Magh Tuireadh should be brought to him; and he would deem it still better that that for which he has no use—namely, you yourselves, should fall at last in seeking it."

37. They then went forward, leaving Tuireann sad and sorrowful, and Eithne went along with them to the harbour, in which the curach was.

Brian went into the curach and said: "There is but the room of another man here along with me;" and he began grumbling at the curach.

"It was prohibited to the curach, O

beloved brothers," said Eithne, "to be thus grumbled at. Sorrowful is the deed you have done—namely, to kill the father of Lugh Lamhfhada, and it is but just that every other evil should come upon you after it." And she gave utterance to this lay:

"Evil is the deed that you have done,
Ye party generous and fair:
The father of Lugh Lamhfhada
To kill, I feel it sorely.

"O Eithne, say not that,
Active is our cheerfulness, brave are our deeds;
We prefer to be killed a hundred times
Than (to die) the death of cowardly poltroons.

"Search ye lands and islands,
Till ye reach the border of the Red Sea.
Your banishing out of Erin, alas!
There is not a sadder deed."

38. After these words, that warrior band put out from the beautiful and clearly-defined borders of Eire.

"What course shall we now first take," inquired they (of one another).

"We shall go in search of the apples," said Brian, "for these were first demanded of us. Accordingly we request of thee, O Curach of Manannain, that art under us," added he, "to sail with us to the Garden of the Hesperides."

And that command was not neglected by the curach, as was its custom; for it sailed forward in its course on the bosom of the green-crested waves, in the most direct sea route, until it made port and harbour in the territories of the Hesperides.

39. And as they were going there, Brian thus questioned his brothers:

"How would you desire to go to the Garden of the Hesperides now, for it seems to me," he continued, "that there are royal champions and warriors guarding it, and the king himself is their leader."

"What should we do," answered the other children, "but go forward to attack them, and if we are stronger than they, wrest the apples from them, or fall ourselves there on account of them, since we cannot escape from the peril that impends over us without dying in some place."

"Instead of that," said Brian, "it is preferable that our fame and high renown should be promulgated about us, and our ingenuity and our valour related after us, rather than folly and cowardice should go abroad respecting us. And, therefore, this is the advice that is very fitting for us to take on an occasion such as this—namely, to go in the forms of strong and very swift hawks towards yonder garden; its guards have only their light arms, capable of being used for casting at us, and do you take care that these shall go over you with agility and great activity; and when they shall have cast what they have at hand, and fit to be cast, swoop down upon the apples, and let each man of you carry off an apple; and if I can effect it, I will carry off two apples with me—namely, an apple in my talons and an apple in my beak."

40. They applauded that counsel, and Brian struck the three of them with a magic and Druidical wand, so that he made of them beautiful and incomparable hawks; and they forthwith made towards the apples. The guarding party perceived them, and they raised an outcry upon every side of them; they threw fierce and very deadly showers (of missiles) at them; they (the

brothers) were upon their guard, as Brian had previously enjoined, until the guarding party had thrown their hand-weapons from all of them, and then they swooped down upon the apples with very great courage. Brian bore away with him two apples, and each of the other two an apple, and they returned safe without bleeding or bloodshed. That news went about the court and throughout the country in general. Now the king had three cunning and skilful daughters; and they transformed themselves into three griffins, and they pursued the hawks into the sea, and they threw darts of lightning before and after them; and these darts were burning them intensely.

"Pitiful is the condition in which we now are," said the Children of Tuireann, "for we are being burnt by these darts, unless we get some relief."

"If I myself were able," said Brian, "I would give relief to you."

Then he struck himself and his two brothers with a magic and Druidical wand, and he made two swans of them and another swan of himself, and they took a leap into the sea. The griffins then went away from them, and the Children of Tuireann went towards the curach.

41. After that they resolved to go to Greece to seek the skin, either by consent or (should that fail) by force. They went forward, until they came into the vicinity of the court of the Grecian king.

"In what form shall we go here?" said Brian.

"In what other form should we go here," said the other sons, "but in our own forms?"

"Not so does it seem to me," said Brian, "but to go there in the guise of poets and learned men of Eire; for thus it is that our honour and our esteem shall be highest among the noble race of Greece."

"It is difficult for us to do that," said they, "having no poem, and still less do we know how to compose one."

Nevertheless, they put the tie of poets upon their hair, and they knocked at the door of the court; and the doorkeeper asked who was there.

"We are professional men," they responded, "who have come with a poem to the king."

The doorkeeper went to make it known to the king that professional men were at the door.

"Let them be admitted," said the king; "for it is in search of a good man (a patron) they have come so far from their own country to this."

Now the king commanded that the court should be set in order for them, so that they might have it to relate that they had not seen any place where they had travelled so grand. The Children of Tuireann were admitted in the guise of poets, and they began drinking and making themselves happy at once, and they considered that there was not in the whole world and that they themselves had never seen a court so good as that, nor a household so numerous, nor met with so much warm affection.

42. Then the king's poets arose to sing their lays for the people. Brian, the son of Tuireann, then spoke to his brethren (desiring them) to sing a poem for the king.

"We have not a poem," they made answer; "and ask not from us only the business we have ever been inured to—namely, to take by force of our arms everything which we want, if we be the stronger; and if they be more powerful, that we fall by them."

"That is not a happy method of composing a poem," Brian said.

Thereupon he arose up himself, and asked attention whilst he sang a poem; and he was listened to, and he said:—

"O Tuis, we do not conceal your fame,
We praise you, as the oak above the kings;
The skin of a pig, bounty without hardness,
Is the reward I ask for it (*i.e.* the poem).

"The war of a neighbour against an ear,
The fair ear of his neighbour will be against him;
He who gives us his property,
His court shall not be the scarcer of it.

"A stormy host and raging sea
Are (as) a sharp sword that one would oppose,
The skin of a pig, bounty without hardness,
This is the reward I ask, O Tuis."

43. "That is a good poem," said the

king, "but that I do not understand a word of its meaning."

"I will interpret its meaning for you," said Brian:—

"O Tuis, we do not conceal your fame;
We praise you as the oak above the kings.

"That is, as the oak excels the royal trees of the wood, thus do you excel the kings of the world in worth, nobility, and in generosity.

"The skin of a pig, bounty without hardness.

"That is, the skin of the pig of Tuis, which you have, I would like to get from you, in reward for my poetry.

"The fair ear of his neighbour will be against him.

"That is, *ó* and *cluas* are the same, and you and I will be ear to ear—that is, at each other's ears about the skin, unless I secure it with your consent; and it is to that the sense of my poem refers," said Brian, the son of Tuireann.

44. "I would praise your poem," the king then said, "if there were not so much mention of my (pig's) skin in it; and you have no sense, O man of poetry," added he, "to ask that request from me; for I would not give it to all the poets, the men of learning, the chiefs and great nobles of the universe, unless they might be able to snatch it from me despite me; but I will give to you thrice the full of that skin of red gold in payment of your poem."

"May all good be thine," said Brian, "and I knew that it was not easy to ask the request I made, but that I knew that I would get a good ransom out of it; however, I am so covetous that I shall not take it without the gold being measured in my presence, well and faithfully, out of the skin."

The servants and attendants of the king were sent with them to the treasure-house to measure the gold.

"Measure twice the full of the skin first to my brothers," said Brian, "and the last full to myself, for it is I who composed the poem."

45. But, however, on coming to the spot Brian made a covetous swift-handed snatch

at the skin with his left hand; and he bared his sword and made a stroke at the man nearest to him of them, so that he made two parts of him in his middle; and he took possession of the skin, and wrapped himself in it; and the three of them left the court, hewing down the hosts wherever they happened to be before them, so that from them not a noble escaped being slaughtered, nor a champion being mutilated, nor a warrior being killed. Then Brian came where the King of Greece himself was, and the king himself was not slower in attacking him, so that they made a valiant, champion-like, close-contested, and brave combat with one another; and the end of that combat was, that the King of Greece fell by the destructiveness of the hand of Brian, the son of Tuireann. As for the other two, they began killing and slaughtering the hosts on every side, until they dealt indescribable slaughter upon the hosts of the court, and until they had conquered all. They themselves remained in the court three nights and three days taking their rest after their labour and the great slaughter (they had made).

46. They then considered it advisable to go in search of more eric; and his brothers asked of Brian where they would first go.

"We shall go to Pisear, the King of Persia," said Brian, "to seek the spear, which he has."

They went forward to their curach, and they left the blue-washed shore of Greece

They then said: "It is well off we are, when we have the apple and the skin." And they did not desist from that course until they reached the territories of Persia.

"In what form shall we go to the court of the King of Persia?" said Brian.

"In what form would we go there except in our own forms," replied the other sons.

"That is not what appears best to me," said Brian, "but to go there in the garb of poets, as we went to the King of Greece."

"We approve of that," said they, "on account of the success which attended us, when last we took to poetry, although it is difficult for us to be professing a calling that we have not.

47. They put the tie of poets upon their hair; and they came to the door of the court, and they requested admission. The

door-keeper asked who they were or what was their country.

"We are Irish poets," they replied, "who have come with a poem to the king."

They were then admitted, and a welcome was made for them by the king and the chiefs of his people; and they were seated with distinction and honour by the king about himself. Then the king's poets arose to sing their lays and their songs. Brian, the son of Tuireann, said to his brothers to arise and sing a poem for the king.

"Seek not the art from us, which we have not," they replied, "but if you wish it, we shall exercise the art we do know, namely, conflict, and mighty vigorous striking."

"That exercise of poetry would be rare," said Brian, "and since I have the poem myself, I will sing it for the king;" and he spoke this poem:

"Pisear cares little for spears,
The battles of foes are broken.
No oppression to Pisear,—
Everyone whom he wounds.

"A (yew) tree, the finest of the woods,
It is called king without opposition,
May the splendid shaft urge on
All into their wounds of death."

48. "That is a good poem," said the king, "and yet I do not understand what is the reference or the mention about my spear in it for, O man of poetry from Eire."

"It is," said Brian, the son of Tuireann, "that the reward I would like to get for my poem is the spear, which you have."

"You were ill-advised to ask that gift from me," said the king, "and, besides, the nobles or the high personages never gave a greater honour or protection for any poem, than not to adjudge you (deserving of) death upon that spot."

When Brian heard that discourse from the king, he remembered about the apple, which he had in his hand, and he made a successful cast of it at the king, (thereby) putting his brain back out through the poll of his head; he (then) unsheathed his sword and began slaying the hosts around him; this was not neglected by the other two, but (on the contrary) they fell to helping him bravely and valiantly, until they inflicted slaughter upon all of the people of the court whom they encountered.

They found the spear with a cauldron full of water under its blade, so that it might not burn the court; then the Children of Tuireann said that it was time for them to go in search of more of the great eric which they owed. They then left the court, and they asked of each other what way they should go.

"We shall go to Dobar, the King of the Island of Siogair," said Brian, "for he has the two steeds and the chariot, which Lugh has asked from us."

49. They went forward after that and they carried the spear along with them; now these three champions were elated and high spirited after the exploit and destruction they had made, and they went on till they arrived at the court of the King of the Island of Siogair.

"In what form shall we go here," queried Brian.

"In what form shall we go there, but in our own forms," said they.

"Not thus would it be proper (for us),"

said Brian, "but let us go there in the guise of mercenary Irish soldiers and let us make friendship with the king, for thus is it we shall know where the steeds and chariot are kept under guard."

And having determined upon that counsel, they went forward upon the green before the king's court.

50. The king, the chiefs, and great nobles of his subjects went to meet them through the fair assembly which was being held by (his subjects), and the Children paid homage to the king, and the king asked news of them as to who they were, or where was their country.

They replied: "We are Irish mercenary soldiers, who are earning wages from the kings of the world."

"Do you desire to remain with me a while," said the king.

"We do desire it," said they.

And they made a covenant and compact with the king. They were in that court for a fortnight and a month, and they did not see the steeds during that time. Then Brian said: "This condition of affairs is bad for us, O dear brothers! that we have no more information of the steeds now than the first day we came to this court."

"What do you wish to do therefore," said the other two.

"Let us do this," said Brian, "Let us gird on our arms and our many weapons, and our marching array, and let us go before the king and tell him, that we shall leave this land and country unless he shows us the steeds."

51. They advanced, thus arrayed, before the king, and the king asked them, what caused them to don that marching array.

"You shall obtain that knowledge, O high king," said Brian; "it is that Irish soldiers, such as we are, are wont to be the guardians and confidants with the kings who have gifted jewels, and they are the counsellors, advisers, and persons of joint design with every party with whom they may be, and you did not act in that way towards us, since we came to you, for you have two steeds and a chariot, and they are the best in the world, as we have truly got word, and we have not yet seen them."

"It was ill you made a pretext of departing on that account," said the king, "and

I would have shown the steeds to you, the first day, if I thought you had a desire for them; and since you now have a desire for them, I will show them to you; for there never came to this court soldiers dearer to me and to the chiefs of the country at large, than you."

And he then sent word for the steeds; and the chariot was yoked to them, and the career of running under them was as swift as the raw cold wind of Spring; and they were equally dexterous on sea and land. Now, Brian was carefully watching the steeds, and he laid hold of the chariot, and he seized the charioteer by the small of the foot and struck him against a rock of stone which was adjacent to him, with the result that death ensued; he then bounded into the place in the chariot, and he made a cast at the king, so that he split his heart in his breast; and he let himself and his brothers upon the host of the court, putting them all to slaughter.

52. Upon the termination of that undertaking, Iuchair and Iucharba asked, where they would then go.

" We shall go to Asal, the King of the

Golden Pillars," said Brian, "to search for the seven pigs, which the Ioldhanach asked from us."

Then they sailed forward by the shortest course, without hindrance; in this wise were the people of that country, they were at guard upon their harbours for fear of the Children of Tuireann; for there was heard far and wide throughout the countries of the world the news of these skilful champions, and of their being banished out of Eire by oppression, and of their being (engaged) in bearing away the gifted jewels of the world with them.

Asal came to the verge of the harbour to them, and asked reproachfully of them, whether it was by them, as he heard, that the kings of the world had fallen in every land in which they had been. Brian said that it was by them, whatever he might wish to inflict upon them for it.

"What caused you to do that?" said Asal.

Brian said that it was the oppression of another man and his unjust sentence that obliged them to do it, and he related how it had happened to them, and how they had overcome every party who had offered to stand against them until now.

53. "Why have you come to this country now?" said the king.

"For the pigs, which you have," said Brian, "to take them along with us as a portion of that eric."

"How would you like to get them?" said the king.

"If," said Brian, "we get them with your good-will, to take them thankfully with us; and if we do not get them (in this way) to give battle to you and to your people for them, your falling by us, and then to carry away the pigs with us in spite of you in that way."

"If that were the end that would come of it," said the king, "it would be unfortunate for us to give battle."

"Such is indeed (the end)," said Brian.

Then the king went into counsel and consultation with all his people in respect to that matter; and this is the counsel upon which they decided, namely, to give the pigs from their own free-will to the Children of Tuireann, since they had not seen that they were (successfully) withstood in any place where they were up to that.

54. Howbeit, the Children of Tuireann gave gratitude and thanks to Asal; and their wonder was great at thus getting the pigs, since they had not got any other portion of the eric without battle but them; and not only that, but that it was much they had left of their blood in every place whither they had hitherto gone.

Asal took them with him to his own court and goodly residence that night; and they were provided for and served according to their desires with food and drink and good beds. They arose upon the morrow, and they came into the presence of the king; and the pigs were given to them.

"It is well you have given us these pigs," said Brian, "for we have not got any portion of the eric without battle except them;" and Brian composed this lay:

"These pigs, O Asal,
You have let us have with grace;
The other jewels we have got
On account of hard-fought fights.

"We gave battle to Pisear,
In which fell many warriors,

Until we took from him
Iubhar, the gifted weapon.

"The battle of the King of the Island of Sigir
It is scarcely possible to relate;
We would all have fallen in that affray
Were it not for the skin of the great swine.

"O Asal, who didst not design treachery!
If the three sons of Tuireann should live,
Greater will be your triumph and your renown
For the manner in which you have given away the steeds."

55. "What journey do you now propose to take, O Children of Tuireann," said Asal.

"We shall go," said they, "to Ioruaidh, for the whelp hound which is there."

"Grant me a request, O Children of Tuireann," said Asal; "and this is the request I ask of you: to take me with you in your company to the King of Ioruaidh; for my daughter is his wife, and I would like to prevail upon him to give the hound to you without battle, without conflict."

"We approve of that," they said.

And his ship was prepared for the king, and their adventures on either side are not related, until they reached the delightful, wonderful coast of Ioruaidh. The entire host and muster of Ioruaidh were guarding their harbours and their shore-ports before them; and they at once shouted to them, because they were known by them.

56. Asal then went ashore peacefully, and he went where his son-in-law was—namely, the King of Ioruaidh; and he made known to him the proceedings of the Children of Tuireann, from beginning to end.

"What brought them to this country," said the King of Ioruaidh.

"To ask the hound which you have," said Asal.

"Your discretion in coming along with them to seek them is unfortunate," said the king, "for the gods have not given, as a right, to three warriors in the world, that they would be able by will or by force to take my hound."

"Not so should it be," said Asal; "but since many of the kings of the world were conquered by them (my advice is) to give the hound to them without fighting and without battle."

But still it was idleness for Asal (thus to speak to the King of Ioruaidh); and he went back where the Children of Tuireann were, and he related these tidings to them. However, these answers were not neglected by the warriors, but they took a quick and warlike grasp of their arms, and they proclaimed battle upon the host of Ioruaidh; and when that brave host met in opposition, they made on both sides a combat and fight bravely and ardently.

57. As to the Children of Tuireann, they fell to hewing down the champions and slaying the warriors, until they separated themselves from one another in the battle by the vehemence and fury of the contest and the ardour of the fray, so that Iuchar and Iucharba happened to be upon one side, and Brian by himself, on the other side. It was a gap of danger and a breach of ranks, and a derout before Brian in every path in which he went, until he reached the King of

Ioruaidh in the very secure battle pen where he was; these two warriors made a fight and combat stoutly, bloodily, and venomously, and theirs was indeed a powerful and very hardy striking of one another, and a very fierce, destructive, and most powerful sledging.

Valiant was that combat until Brian (vanquished and) bound the King of Ioruaidh, and brought him along with him through the centre of the host, until he reached the place where Asal was; and this is what he said:—

"There is your son-in-law for you," said he; "and I swear by my valorous arms that I would deem it easier to kill him thrice than to bring him with me but once in this wise to you."

But there is still one matter (more to be mentioned—namely,); the hound was surrendered to the Children of Tuireann, and the king released; and peace and friendship were made fast between them. They having thus terminated everything, their spirits and mind were elated, and they bade farewell to Asal and all the rest in like manner.

58. To return to Lugh Lamhfhada: it was disclosed to him that the Children of Tuireann had obtained every portion of the eric of which he himself was in need for the battle of Magh Tuireadh; and he let a spell of magic after them, so as to put them in forgetfulness and obliviousness of every portion of the eric that they had not; and he put a desire and a great wish upon them to come to Eire with the eric to Lugh Lamhfhada. They did not remember that they (still) wanted some of the eric, and they came forward in that career to Eire.

Now, the place where Lugh then happened to be was in a fair and an assembly, along with the King of Eire, in Beinn Eadair. The Children of Tuireann came ashore at Brugh-na-Boinné.

That fact was disclosed to Lugh, and he left the fair secretly, and he went to Cathair Crobhang, which is called Tara; and he closed the doors of Tara after him, and he donned the attire and noble suit of Manannain—namely, the smooth Grecian armour of Manannain and the cloak of the daughter of Fleidheas, and his arms of valour from that out.

59. The Children of Tuireann came where the King was, and a welcome was made for them by the king and likewise by the Tuatha De Danann. The king inquired of them whether they had obtained the eric.

"We have got it," they replied; "and where is Lugh that we may give it to him."

"He was here a while ago," said the king.

And the fair was searched for him, but he was not found.

"I know the place where he is," said Brian, "for it was disclosed to him that we were coming to Eire with these valuables, and he has gone to Tara to avoid us."

Messengers were then despatched after him from them; and the answer he gave to the messengers who went to him was, that he would not come, and that the eric should be given to the King of Eire.

The Children of Tuireann did that; and the king having got the eric, Lugh then came out upon the lawn; the eric was given to him, and he said:

"Never was there killed, and never shall there be killed, one whose (full) eric is not here; still there is a balance that it is not lawful to abandon; it is the balance of an eric, and where is the cooking spit, or the three shouts upon the hill that you have not yet given."

60. When the Children of Tuireann heard that, a faint-heartedness and stupor fell upon them; they left the fair and they went to the house of their father that night, and they related their adventures to him, and how Lugh had treated them.

A sadness and deep sorrow took possession of Tuireann; and they spent the night along with one another. They went on the morrow to their ship, and Eithne, the daughter of Tuireann, went along with them. The maiden fell to grief-crying and keening, and she recited this poem, here set down:

"Alas for this, O Brian of my soul!
That your progress leads not to Tara,
After all your troubles in Eire,
Although I go not to follow thee.

"O salmon of the dumb Boyne,
O salmon of the stream of Liffey,
Since I am unable to retain thee,
I am loth to part from you.

"O horsemen of the wave of Tuaidh,
O man, most lasting in combat,
If your return should come to pass, as
I hope,
It will not be pleasant for your foe.

"Do ye pity the Children of Tuireann
Upon the elbows of their green shields
It is much they have disturbed my mind,
Their departure is a cause for pity.

"Your being to-night in Beinn Eadair,
O you who have increased our grief;
And O champions to whom valour has
done homage,
Till the early and melancholy morn
cometh.

"Sad is your expedition from Tara,
And from Taillte of the green plains;
And from great Uisneach of Meath—
There is not an event more pitiful."

61. After that lay they went forward over the loud-murmuring sea, and they were a quarter of a year upon the sea without getting tidings of the island. Then Brian put on his water-

dress, and around his head his light-admitting head-dress (made) of glass, and he took a plunge into the water. It is said that he was a fortnight walking in the salt water, seeking the Island of Fianchaire, and after that he discovered it; and he went towards it, and going into the court he only found in it a troop of women engaged at needlework and embroidery And amongst other things that they had along with them, they happened to have the cooking-spit.

And when Brian saw it, he raised it in his hand, and he fain would bring it with him to the door. Each of the women burst into a laugh upon seeing that act; and this was what they said:

"Bold is the deed that you have put your hand to, for if your two brothers were along with you, the least valorous in prowess or valour of the three times fifty women here would not let the spit go with either you or them; nevertheless, take one of the spits with you, since you are so undaunted, so courageous, and so brave, as to attempt to carry it off with thee despite us."

Brian bade farewell to them, and he went forward towards the place where he left his ship. And during the duration of that period the other two considered it advisable to draw anchor and set their sails, whe they saw Brian coming vigorously toward them upon the bosom of the wave. The were joyful at beholding him. Brian make known to them that he had found the spi and the island where the troop of wome were.

62. They went to their ship, and they directed their course to the Hill of Miodhchaoin. When they reached the hill, Miodhchaoin, the guardian of the hill, came towards them; Brian, seeing him, attacked him, an the fight of these two persons was onl comparable to the fury of two bears and the laceration of two lions, until at lengt Miodhchaoin fell in the fight.

Then the three sons of Miodhchaoin came to fight against the Children of Tuireann, after Miodhchaoin had previously fallen by Brian; and if one would come from the territory of Hesperides, in the east of the world, to see a battle or combat, it would be worth his while to come to see the combat of that party, on account of the greatness of the blows given (on either side), the activity of their courage, and the vigour of their minds. These were the names of Miodhchaoin's sons; namely, Corc, Conn, and Aodh. And they put their three spears through the bodies of the Children of Tuireann. Still, neither in respect to fear nor weakness, did that prevail over the Children of Tuireann, for they put their three spears through the bodies of the Children of Miodchaoin; and they themselves passed into the trance and faintness of death.

63. After that exploit Brian said: "How are you now, O brothers?"

"We are dead," they replied. "Arise," said he, "for I perceive very terrible symptoms of death coming upon us, and do you give (beforehand) the shouts upon the hill."

"We cannot," said they.

Then Brian arose and raised a man in each of his hands, whilst he was copiously losing his own blood, until they gave the shouts. Then Brian took them with him to the ship; and they were traversing the sea a long time, and one of them said:

"I see Beinn Eadair and the Court of Tuireann and Tara of the Kings."

"We would be full of health, were we to see these," said the other men; "and for love of thy honour, O brother," said they, "raise our heads on your breast, that we may see Eire from us, and then we care not which to receive—death or life." And they spoke the lay:

"Take these heads on your breast, O Brian,
O son of Tuireann, the generous and red-armed,
O torch of valour without guile,
Until we see the land of Eire.

"Hold upon thy breast and upon thy shoulder
These heads, O manly champion,
That we may see from off the water
Uisneach, Taillte, and Tara.

"Ath-cliath and the smooth Boyne with thee,
Freamhainn, Tlachtgha, hard by Tara,
The plain of Meath, the dewy Magh Breagh,
And the mountains around the fair green of Taillte.

"If I saw Beinn Eadair from me,
And Dun Tuireann in the north;
Welcome death thence forward,
And though it should be a suffering death."

Brian.

"A pity is that, O children of brave Tuireann,
Birds could fly through my two sides,
But it is not my two sides that are sick,
But (to think of) you both having fallen.

"We would prefer death to take us,
O Brian, son of Tuireann, who fled not,
Than to see thee with wounds upon thy body,
And no doctors to cure you.

"Since there is not here to cure our wounds,
Miach, Oirmhiach, nor Diancheacht,
Pitiful is it, O Brian! who designest not guile,
To have given away from us the skin."

64. After that lay they went ashore at Beinn Eadair, and thence they proceeded to Dun Tuireann; and they said to Tuireann: "Proceed, O dear father, to Tara, and

give this cooking spit to Lugh, and bring the gifted skin to us to relieve us;" and Brian spoke the lay:—

"O Tuireann, depart from us,
To speak to Lugh, the gifted;
Overtake him asleep in the south,
Beg the skin for friendship's sake."

Tuireann.

"For the world's jewels, south and north—
And all to be given to Lugh, the gifted;
What would come of it would certainly be,
Your graves and your sepulchre."

Brian.

"Near are you related in blood and in flesh,
To the son of Cian, son of just Cainte,
Let him not deal to us wrath for wrath,
Although we have killed his father.

"O father, beloved, noble, swift,
Be not long upon thy visit,
For if thou art, thou shalt not find us,
Alive before thee."

65. After that lay, Tuireann went forward to Tara, and he found Lugh Lamhfhada there before him, and he gave the cooking

spit to him; and he asked the skin from him to cure his children; and Lugh said that he would not give it. And he returned back to his children and he made known to them that he had not got the skin. Then said Brian: "Bring me with you to Lugh, to see whether I could get the skin from him." That was accordingly done, and Brian went to Lugh and asked the skin from him. Lugh said that he would not give it, and if they (the Children) were to give him the breadth of the earth of gold, that he would not accept it from them, unless he thought their death would come of it, on account of the deed they had done.

66. When Brian heard that, he departed to where his two brothers were, and he lay down between them; and his soul went forth from him and his two brothers at the same time.

And Tuireann made the following lay over his children:—

"Distressed is my heart over you,
You three fair youths, who fought many
fights;
After your activity, and your feats,
It were well for me that you should live

"Two kings elect over Banba
Iuchar and Iucharba;
Brian, that conquered Greece,—
It is a loss (it is the worst of it) that their
like are not alive.

"I am Tuireann without strength
Over your graves, you ardent champions;
As long as ships shall live upon the sea,
I will not compose lay or song."

After that lay Tuireann fell upon his children, and his soul left him; and they were interred at once in the same grave.

So far, then, the tragical fate of the

CHILDREN OF TUIREANN.

NOTES.

NOTES.

1°. Nuaḋa Airgiodláṁ, Mac Eaċtaiġ, Mic Ordáin, Mic Allaoi, "Nuadha of the Silver Hand, the son of Eachtagh, the son of Ordain, the son of Allaoi." Mac is nominative in apposition to Nuaḋa Airgiodlám; and mic furnishes instances of the genitive in apposition with the nouns which respectively precede it.

2°. Air has here a very idiomatic meaning, which is best explained by the English words "trusting to" or depending on. Armstrong, in his Gaelic Dictionary, translates air in such a position by the present participle "having."

3°. Do ḃeannuiġeadar do, "They greeted him," an example of the dative of advantage. In Irish, as in Latin, some verbs require a dative, answering to the English accusative or objective without a preposition. Compare the popular greeting "go m-beannuiġ Dia ḋuit," of the modern Irish.

4°. Do b'ait liom, "I would like;" literally, "it would be pleasing with me."

5°. Do b'ail leis. "He would like;" literally, "It would be a pleasure with him."

6°. D'innis do'n riġ. "He related to the king." Innis is always followed by a dative of the person to whom the communication is made. This dative is usually governed by the preposition do.

7°. The preposition go follows verbs expressing motion and governs the dative. Its place may be supplied by ċum, which, however, requires a genitive to follow it. In ancient writings do was frequently used in this connection.

8°. Do ráiḋ *pt. tense* 3 *sg*. of ráiḋim, "I say," a verb which is now obsolete, except in the infinitive form do ráḋ, which the defective and irregular verb abair, say, employs to supply that mood.

9°. A chafer (daol), the chafer or cock-chafer, also known by the names, "may-bug," tree-beetle," Jeffry cock," etc., is the *Melolontha vulgaris* of naturalists, and is well known in Gaedhelic as the darḃ-dael.

The dael is of a beautiful deep, shining-black colour. This comparison still exists in the Gaedhelic language, and the phrase, "coṁ duḃ re ḋael," "as black as a cock-chafer," is quite common in the Gaedhelic-speaking districts of the country. This beautiful little insect is persecuted in all parts of Erinn by the natives, whilst the robin redbreast is held sacred, from an old tradition which says, that when the Blessed Virgin fled, with the Infant Jesus, her track was marked in the wood by a stream of blood drawn from her feet by the thorns and brambles; that the robin followed, covering the blood with the leaves of the forest, and pressing them down with her breast, which thus became dyed with the precious blood, whilst this little reptile came after the bird to remove the leaves and expose the track to the pursuers.

The true reason of the popular dislike to the insect in other countries, if not in this, is, however, to be found in its injurious effects upon vegetation. Its *larvæ*, in the form of a white, worm-like creature, live several years under ground, where they eat the tender rootlets of corn and other plants. In their fully developed state, they are very destructive to the tender foliage of trees, especially of fruit trees. Swarms of them have often left the trees of a district as bare as if a flight of locusts had passed over it. This destructive character is, no doubt, the origin of the tradition just mentioned. The word daol enters frequently into the names of men and places. All the rivers bearing the name of Deel (black), are so named in opposition to the rivers named Finn (fair); and a district in Burren, in the county of Clare, is called Daelach (the black) in opposition to the white limestone surface of the neighbouring districts. The name of Daelghus, and that of the celebrated Dubhthach Dael-tenga, or of the chafer-tongue, a malignant chief of Ulster, are formed from this word.

There are two instances on record of the connection of this little animal with the gnawing or mortification of human flesh. The first of these is found in the *Tripartite Life of St. Patrick*, where we are told that St. Fiacc, bishop of Sleibhté (now Sletty, county Carlow), had his leg gnawed by a dael so seriously, that St. Patrick sent him from Ard Macha a chariot and horses for his use. Again, in a note on the 15th of January, the festival day of St. Ité, or Midé, of Cill Midé (in the county of Limerick), as preserved in the Feliré or Festology of Aengus Ceilé Dé (anglicised "Aengus the Culdee"), we are told that this pious lady had her side so gnawed by a dael, that the insect grew to the size of a young pig, until it was at last killed by the sisterhood. It is certain that, as far as our traditions and actual experience go, the dael, or darbh-dael, of our times, shows no disposition to come into contact with living human flesh; but our satirical *post mortem* elegies frequently represent the mortal remains of the satirized person as being torn by daels in the earth. For other interesting and curious information about the dael, see "Transactions, Ossianic Soc., vol. v., p. 26;" and "Sketches in Erris and Tyrawly," p. 172, by Rev. Cæsar Otway.

10°. O'n d-taoiḃ, "From the side." Nouns beginning with d or t are very often uneclipsed, even when complying with the necessary condition of being preceded by the articulated dative. O'n taoiḃ would be equally correct.

11°. Do, of, written for de, with which it has been long confounded.

12°. Fríṫ, a form of the pt. passive of the irreg. verb faġ, which is met with frequently in old writings, but is now obsolete.

13°. "It is it that we would *prefer*;" literally, "It is it that would be better with us."

14°. Air a cionn, "On the head of it," *i.e.*, "for it." Air or a g-ceann is used in the sense of "to," or "for," after verbs denoting motion, and governs the genitive. The governed word, in this instance, being a pronoun, comes between the two parts of the cpd. expression air cionn.

15°. Le, following such verbs as abair, labair and their tenses, is translated "to."

16°. Do ċum is here translated "For the purpose of," in conjunction with the verb do ċur, though retaining its government of feola in the genitive. This mode of government was considered objectionable by O'Donovan (Gr. p. 385), who approved of the noun being left under the government of the infinitive. Donlevy, in his Irish Catechism, however, invariably placed the noun, in such a position, under the government of the preposition.

17°. Air na cloċaiḃ mireaḃarṫa, "Upon the baking stones." This is the translation O'Curry gives, but I cannot determine the exact meaning of mireaḃarṫa.

18°. Do ḃaindír amaċ, "They extorted." Whilst Nuadha of the Silver Hand was temporarily incapacitated, by the loss of his hand, from ruling, Breas was chosen to fill his place. Though the blood of both races mingled in his veins, Breas sided entirely with the Fomorians, whose encroachments he encouraged. Their tyranny eventually goaded the Tuatha De Dannan to revolt against them, with the result that they were driven out of the country.

19°. "The nose was cut off his head." The employment of the infinitive in a passive sense was a classical mode of expression with ancient writers, particularly in narration.

20°. Ris a ráiḋtear; literally, "With which is said," an expression equivalent to the modern phrase air a d-tugṫar Uisneaċ a n-diu, "Which is now called Uisneach"; literally, "Upon which is now given Uisneach."

21°. Gaċ n-dir.eaċ = go direaċ, "Directly." Direaċ, when preceded by gaċ or gaċa, carries an adverbial force and is the only adjective so influenced by gaċ or gaċa.

22° and 23°. "As," introducing a comparison of equality in English, is translated by le in Irish.

24°. Níor deargaḋ leis air neaċ ariaṁ, "There was never wounded by it upon anyone"; *i.e.*, "it never wounded," *etc.*; an instance of the pt. passive used impersonally.

25°. "King of Eire;" in the Text it will be found that the genitive of Eire takes sometimes the article and is sometimes found without it. Both constructions are allowable.

26°. ag so,. at this (place) here; so also ag sin,. at that (place), there; both adverbial phrases. Sin is thus often found introducing an ellipsis. Thus, in Gallagher's Irish Sermons, sin ċugat, "There it is for you," "See that for you," "Behold"; sin tu millte, sin tu caillte, "Thus thou art ruined," "Thus thou art destroyed," and such like phrases are of constant occurrence.

27°. Créad far, "Why," *i.e.* "What under"; interrogative pronouns *precede* the prepositions by which they are governed; far = fá, and ro, the particle which accompanies eirġeadair, the pt. tense of eiriġ.

28°. Is éigean dúinn, "We are obliged," "We must;" literally, "It is a necessity to us."

29°. Mac míosa, literally "The son of a month," *i.e.*, a son one month old.

30°. Níor ḃeag leo do ċúis ḃár marḃaḋ, "They would not deem it little cause for slaying us;" literally, "It would not be little with them, as a cause, to slay us." This negative assertive phraseology is constantly found in Irish writings, particularly in places where the positive form would not convey sufficient emphasis.

31°. Do ġluaiseadar an naonḃar sin rómpa, "These nine persons went *forward;*" literally, "before them," an idiom in Irish expressive of forward motion.

32°. Ċum, "In order to," "For the purpose of;" see note 16.

33°. Go bráṫ, "For ever;" literally, "to the Judgment (last)"; the phrase implies a future meaning and always accompanies the future tense.

34°. Léigiḋ do'n uisge, "Let the water;" literally, "Let or allow to the water." This verb requires a dative of the person or thing, under the government of do, and an accusative of the object. So also Léig dam, allow me.

35°. Do ṗic, *etc.*, "With pitch," *etc.* These are datives of the instrument. In modern Irish the prep. le is substituted for do.

36°. Fá, "About" or "Upon," a meaning which this preposition takes after verbs which, like sgaoileadar, express motion.

37°. Air, "In which"; a the relative is left understood. The suppression of the relative allows of the aspiration of the verb tuit which follows. Were the relative expressed the sentence would read air a d-tuit, in which the relative, in the dative, exerts an eclipsing influence on the following word.

38°. Air placed before the participle, instead of causing aspiration, as it does with nouns, eclipsis it. This construction of air and the participle introduces what Irish Grammarians term the dative absolute, of which many instances occur in the text.

39°. Nać n-deárnaḋ, "That was not done." Observe that the distinct form for the subjunctive mood, which some of the irregular verbs alone have, is here employed after nać, one of the particles which require this mood after them.

39a. Literally, "To its avenging," *i.e.*, the act or deed (gníoṁ), which is masculine and through its pronoun a, aspirates the initial of ċosnaṁ.

40°. "He saw three warriors, armed and equipped *coming* towards him." The prep. ċum (with which ċuige is combined) being used only after a verb implying motion, the verb, as in the present instance, is often left understood. See Voc. to "Diarmuid and Gráinne;" pt. 1. *in voce* ċum ; Publications, *Society Pres. Irish Lang.*

41°. Allṁurraiġ do ṫeaċt, "That strangers had come;" this is considered a construction identical with the Latin Acc. with the Infinitive.

42°. Buḋ ḋeas, "Southwards;" other form, fo ḋeas. Buḋ is an adverbial sign which qualifies deas, "south," and tuaiḋ, "north," and is equivalent to the English suffix, "ward," in southwards, northwards. It is also found written ba, fa, and fo. It is of the same force as Leaṫ, in the compound words Leaṫ-ṡiar, westward, Leaṫ-ṫeas, southward, Leaṫ-ṫuaiḋ, northward, Leaṫ-ṡoir, eastward, but buḋ seems restricted to the cardinal points tuaiġ and deas. In the modern Irish this form has entirely disappeared and northwards, southwards, etc., are expressed ó ṫuaiġ, ó ḋeas, etc.

43°. Buḋ ṫuaḋ, "Northwards;" see preceding note.

44°. Air a ċóṁair, "Opposite him," "Over-against him," "before him." Cóṁair is *sb. fem.* and indeclinable. It is, however, nearly always used with the simple prepositions, air, fá, ós, to form prepositional phrases. It occurs in sentences to denote relative time or position. Of the latter meaning the Text affords an instance; and in reference to time it translates such English words as "in store" "by," "against," in the sense of "in store for us," "by" or "against such a time."

45°. Literally, "In their people of hatred and spite for one another." This is an illustration of the substantive verb ṫá ascribing a predicate to its subject by means of the preposition ann ('na=ann a), and the possessive pronoun.

46°. Dias dearḃraṫar, "Two brothers;" literally, "Two of brothers." Words put partitively govern a genitive plural; sometimes a dative plural governed by the preposition de or do.

47°. O'Curry notes in the *Atlantis*, Vol. iv., p. 170, that the taking of this form by Cian was owing simply to the presence of the pigs at this critical juncture. O'Curry, there, condemned strongly the absurd fables about "pig worship," to which, he remarked, the editor of the 5th Volume of the Ossianic Society's publications had given currency under the title of an article entitled "Porcine Cultus," the author of which had not referred to any ancient Irish MS. or native authority for proof of the statements he put forward.

48°. Do ġaḃ, "(He) began;" when gaḃ carries this meaning it is always followed by the present participle. Dr. Gallagher in his "Irish Sermons," uses buail in the same sense as gaḃ is here used, as do ḃuail (sí) ag caoineaḋ, "she began crying." In parts of Ireland at the present day crom is the verb made use of, in the spoken language, to carry an identical meaning.

49°. ó ċianaiḃ, adverbial phrase, "A while ago."

50°. Ní cara ḋúinn é, "He is not a friend to us." In short negative sentences the verb is often elegantly omitted; but after ní, the present tense of the assertive verb, though understood, is never expressed. The omission of the verb is sometimes a matter of idiom, as at page 45, go ceann coicṫíḋise tar ṁí ḋóiḃ san ḋún sin, "they spent or passed (*scil.* their time) until the end of a fortnight over a month in that residence." See note of similar import by O'Donovan in the "Circuit of Ireland."

51°. "It is to no purpose (badly) you prosecuted your studies in the city of learning."

52°. "And as good (as) he was saying it," *i.e.*, suiting the action to the word. See also "Children of Lir."

53°. See note 46.

54°. See note 35.

55°. The numeral adjective dá requires its substantive in the singular, but the adjective which qualifies and follows the substantive, so influenced, must be in the plural.

56°. "Upon the track of the (druidical) pig *of druidism.*" The English adjective is, in Irish, frequently turned into the substantive of kindred meaning under the government of the English qualified noun.

57°. ag dul fá'n g-coill di, "As she went through the wood;" literally, "At going through the wood to her"—idiom of the dative absolute introduced by ag. The same idiom is also introduced by air, as pointed out in a previous note.

58°. Note the position of the accusative case of the pronoun, at the end of the sentence.

59°. Dar liom, "Methinks;" classed by O'Donovan amongst the defective verbs. The prepositional pronouns alone vary to express the persons; dar leat, it seems to you, dar leis, it seems to him, *etc.*

60°. Note the emphasis which the employment of the assertive verb is carries with it; "is duine mé," "I *am* a human being," ("even though for the moment I have assumed the form of a pig").

61°. is olc linn, "We grieve," "We are sorry," "We regret;" literally, "It is evil with us;" *not* to us, which would be expressed by the preposition do, as is olc dúinn, "It is bad *for* us." So also is olc liom, "I am sorry," is olc dam, "It is bad for me."

62°. Fá, "By," equivalent to dar (used in swearing). Fá'm ġaisceḋ, by my valour, *Battle of Magh Rath*, p. 38, ed. O'Donovan.

63°. Is usa liom féin, "I deem it easier," "I think it easier;" observe the idiomatic force of le in liom. See note 61.

64°. Coiḋċe, "Ever," like go bráṫ, has always a future meaning attached to it, whilst ariaṁ or riaṁ refers always to past time.

65°. "The arms, ... shall relate." The ordinary place of the verb is before its nominative. Here that order is reversed, for the purpose of admitting the insertion of a clause, explanatory of the subject, between the latter and its verb.

66°. "Shall recount the deed to my son." The custom of inscribing weapons—swords, at least,—is as old, we are told, as the Battle of the Second Magh Tuireadh, and came down to the time of King Cormac Mac Airt, in the third century. O'Curry, *Atlantis*, Vol. iv., p. 172.

67°. Go ġaḃadar air do ċloċaiḃ, "They pelted him with stones." Gaḃ air signifies "strike him," "beat him," whilst the change of the preposition in combination to le varies the meaning. Thus gaḃ leis, "Take him," "Receive him," "Accept him."

67a. Cuḃat (b aspirated in MS.) = cóṁ ḟad, which is the reading in MS. 23, E. 16, p. 168, R.I.A.; cuḃat, as the other MSS. have it, represents the equivalent sounds in Irish characters of the correct orthography. We often find many words thus disguised in Irish MSS. owing either to the ignorance of the scribe of the proper spelling or his unwillingness to depart in any way from the MS. from which he copied, thus retaining the error which he, in his turn, transmitted to others.

68° Níor ġaḃ, "Did not receive," or "take." This is the first meaning of gaḃ. When used in conjunction with certain prepositions, some examples of which occur in the Text, its meaning is greatly modified. See an example in the paragraph following in Text, where, with Leis, it has the meaning of "take to him."

69°. Here occurs an instance of the use of agus (and) where in English the sense would require a disjunctive. Mr. O'Grady points out a similar use of agus in the fourth vol. of the *Ossianic Society's Publications*, containing the "Pursuit of Diarmuid and Grainne": "An é so áḋḃar fá a marḃann tusa gaċ neaċ dá m-bearrann ṫu?" ar Sgaṫan. "Is this the reason that thou killest every one that shaves thee?" asked Sgathan. "Is é go deiṁin" ar Cian, "agus ní baoġal duitse mé." "It surely is," said Cian, "and (yet) thou needest not fear me." The use of agus in this case, Mr. O'Grady ascribed to a carelessness of style in the writer, but its frequent recurrence in Irish writings, in parallel instances, would not support that contention.

70°. Rómpa (*pl.*) is used, because clann, although singular in form, has a plural signification.

71°. Le, following verbs denoting "to part" or "separate from," "release" etc., is translated "from."

72°. and 73°. See note 3.

74°. Ag freagraḋ ḋo, "Answering him." Note the use of the dative after freagair.

75°. Fá na creaċaiḃ, "About or around the cattle spoils;" a meaning which attaches to fá after verbs of motion.

76°. Beir air, "Overtake," "Bear upon." Compare the Irish-English sayings, "I bore up on him," "I caught up on him," meaning "I overtook him."

77°. Literally; "To put battle," *i.e.*, to give battle.

78°. "Black blue." It would be useless to draw from these words any inference as to what metal these weapons were composed of. The text in its present shape is too modern and too uncertain.—O'Curry, *Atlantis*, vol. iv., p. 176.

79°. Os stuaiġ leirg a ḋroma, "Over the projected armour of his back." O'Brien's and O'Reilly's Dictionaries give stuaiḋ, "A ridge," "A pinnacle." It is probable that stuaiḋ-leirg means "An armour stud," *i.e.*, a stud or projection fixed upon the upper part of the back-piece from which to suspend the shield. As an example of a shield carried in this manner, see the description of the armour of Goliath, given in I. *Samuel*. c. xvii., v. 6: "And he had a target of brass between his shoulders." Agus goirséaḋ ṗrais eidir a ġuallib." Stuaiḋleirg occurs frequently in Irish writings in describing the position in which a warrior slung his shield, when he harnessed himself for battle. O'Curry in the *Atlantis*, vol. iv., p. 176, translates this passage, "He took his . . . . shield upon the arch-slope of his back," a meaning which could scarcely be attached to it, when we remember that Lugh is described as every inch a warrior. Again, in vol. 3, p. 74 of the *Ossianic Society's Publications*, Mr. O'Grady makes Diarmuid carrying his shield (sgiaṫ) "*Upon the broad expansive arch* of his back"—"air stuaiġ leirg a ḋroma," a translation utterly irreconcilable with the impression that Diarmuid has made upon us, as a soldier, whose make and build distinguished him amongst the Fenian hosts of ancient Erin.

80°. See note 55.

81°. "Annealed in the blood of poisonous adders." This is a description of constant occurrence in modern Irish Tales. It will be remembered that these were not Irish arms. I have not, within my recollection, met with any reliable authority for the use of poisoned weapons in ancient Erin. Poisonous men, and poisonous or venomous weapons, are spoken of, as in the *Tain Bó Chuailgné*, where, speaking of Cailtin and his twenty-seven sons, who attacked *Cuchulainn :* is amlaid ra ḃatar saide : neim air caċ ḟir dib, ocus neim ar caċ arm da narmaib, "And thus they were : venom upon every man of them, and venom upon every weapon of their weapons." The word neimh (poison) cannot be taken in its ordinary acceptation here, as, whatever the arms might be, the men could not be poisonous—unless, indeed, in the sense of deadly in the use of their arms, and the wounds they inflicted. O'Curry, *Atlantis*, vol. iv., p. 176.

82°. O'Curry remarks in the volume just quoted that this is an expression often met with in Irish tales of modern date.

83°. O'Curry notes that this expression (blue-bordered scabbards), is not intelligible to him, but that the term is not an old one.

84°. Os a g-cionn ; literally, "Over their head," *i.e.*, "above them." This is an adverbial phrase in which cionn is not subject to inflexion.

85°. "Battle-pen." These are words, says O'Curry, of frequent occurrence in the oldest of our tales ; and he understood them to signify "A pen, or circle, of brave men, ranged around their chief in battle." The word cro means, in fact, any enclosure within which men or cattle may be placed for safety or defence.

86°. "Battle of Magh Tuireadh." This was the battle of the Second, or Northern Magh Tuireadh. The engagement of Breas to return again to fight this battle, and the acceptance of the conditions by Lugh, can only be accounted for by the hope of the latter to annihilate for ever in that battle the Fomorian power, which had so long tormented this country. Partings and engagements of this kind are not quite unknown in our old tales. In the battle of the First, or Southern, Magh Tuireadh, fought between the invading Tuatha De Danann and the occupying Firbolgs, we are told that, when the latter refused a peaceful partition of the island, both parties agreed to a postponement of the battle for five score and seven days, to prepare their weapons of offence and defence, and make their other arrangements.

87°. "As guarantee." This form of oath came down to the latest pagan period. Instances of it are to be found in the Irish version of *Nennius*, p. 126, and in notes to the Appendix thereof, lxx and lxxiv, in Petrie's *History and Antiquities of Tara Hill*, and in the account of the *Battle of Magh Rath*, p. 1, note b.

88°. fá ṫeaċt, "For coming," *i.e.*, "that he would come." fá, when put before the participial form, may be translated "for," when it can be resolved by the conditional.

89°. gur cóir do Luġ, "That it was right for Lugh," *i.e.*, that Lugh ought.

90°. Le Luġ, "To Lugh;" literally, "With Lugh." See note 15.

91°. ag faicsin ċloinne Tuireann do, "When he saw the Children of Tuireann;" literally, "At seeing the Children of Tuireann to him."

92°. Tug fá deara a ṫoċailt, "He caused its digging." This idiom of fá deara is also found with the verb cuir, "put," in the sense of "causing," "requiring," "engaging," "getting;" as, cuiriḋ sé fa deara neaċ do léaġa ḋo, "he causes one to read to him;" doilġios do ċur fá deara, "To cause sorrow."—MacCurtin's *Eng-Irish Dic.*, Paris, 1731.

is cóir dúinn do ḋeunaṁ ċum na móir-ḟírinne no tabairt fá deara a múnaḋ do'n druing atá na h-ainḃfios, "We should be diligent in teaching this great truth or in getting it taught to those who are ignorant thereof." Donlevy's *Catechism.* Ro ċuir Mioḋaċ fá n-deara úir Innse Tuil do ċur fúiḃ, "Miodhach caused the mould of Innis Tuil to be put under ye;" *Diarmuid and Grainne, Soc. Ed.* pt. II, p. 47. Tug with fá deara has also the signification of "consider," "think;" as, is féidir ḋó a ṫabairt fá deara, "he can consider;" do ḃeirim fá deara, "I consider;" Donlevy's *Catechism.*

93°. Do ġabadar ag féaċain a lot, "They began examining his wounds."

94°. Do fríṫ 'na ċosair cro é, "He was found in his litter of wounds." This word (cosair) occurs very frequently in Irish writings to denote a mass of wounds which a warrior received in battle. In the account of the *Battle of Magh Léana*, it is related, that Conn of the Hundred Battles "fell into a litter of wounds," *i.e.*, that he was most seriously injured, from which, however, he recovered, as though he were in a trance. In the *Battle of Magh Rath*, p. 272, Cellach is attacked by three warriors, whom the former worsts, and "he afterwards made a *gorey heap* of carnage of these heroes," "ocus do rinni cosair cró do na curaḋaiḃ d'a eis." *O'Donovan's translation.*

95°. Is nainṁdeaṁuil an marḃaḋ so, "This is a vicious murder." This is the order of the adjective (before its substantive), when the assertive verb is is used.

96°. O'Curry remarks in the *Atlantis*, vol. iv., p. 180, that he does not remember any instance of apostrophising the gods among the pagan Irish.

97°. "His name written in Ogham." This phrase occurs in all the oldest of our tales except the battles of the *Magh Tuireadh ;* and the inscribing of Ogham, under various circumstances, is frequent in the *Tain Bó Chuailgné*, a tale which is referred to a period immediately touching on the Incarnation, or 432 years before our Irish Christian era. I have put on record my belief in the pre-Christian origin of the Ogham, or some such writing, among the Gaedhils of Erin, in the first volume of my Lectures (p. 463, Appendix No. 11); O'Curry, *Atlantis*, vol. iv., p. 182.

98°. "It is from Cian the mound shall be named." From this we may fairly infer that the mound, or hill, as it is called in the original, would, in after ages, be called Cnoc Céin, that is, Cian's Hill; or Ard Chéin, that is, Cian's Height or Mound. The plain of Muirṫeiṁne, in which Cian was killed and buried, is that great plain of the county Louth stretching from Drogheda to Dundalk. From historical allusions in the ancient account of the battle of Crinna, fought in Meath, but not far from the present ruined abbey of Mellifont, in Louth, there is some reason to think that the Ard Chéin, mentioned in that tract, and which might have been situated at the present hill of Dromslian, was the height or mound of Cian's sepulchre. The battle of Crinna was fought in the year 226, by Taḋg (Teige), the son of Cian, son of Oilill Olum, King of Munster, and his followers, on the part of the monarch Cormac, the son of Art, against the three Ferguses, brothers, princes of Ulster, who rebelled against Cormac, and attempted to depose him. The Munstermen defeated the Ulstermen in seven pitched battles in one day; the first at Crinna, and the last "at Ard Cein by the side of Druim Inisclainn," or the hill of Inisclainn. The only Druim Inisclainn known in our ancient writings, as far as I have been able to ascertain, is the site of the old church and round tower of Dromiskin, still called by the Irish speakers of the country Druim Inisclainn, situated between Castlebellingham and the town of Dundalk. Teige had agreed to received from his cousin, the monarch Cormac, as much land in Bregia—the east side of Meath—as his chariot could pass over on the day of the battle, should he be victorious; and we are told that after the victory he entered the chariot, which stood waiting for him, and gave orders to the driver to drive around Taillteann (Telltown) and Tara. The driver, however, having been bribed by the wise monarch, took advantage of Teige's state of exhaustion and slumber after his wound, turned the heads of his horses to the east, and did not stop until he reached the river Liffey. His life paid for his treachery. Teige returned to Tara, and received from Cormac the tract of country reaching from Glais Nera (Nera's stream), at Druim Inisclainn, to the Liffey. O'Curry, *Atlantis*, vol. iv., p. 182, note (188).

99°. "A fratricide." The term thus translated, Finghail (a word compounded of finé, a family, and gail, a deed) was the ancient ordinary as well as legal term for the slaying of a relative of any appreciable degree of consanguinity; and finġalaċ was the term for the perpetrator of the foul deed. O'Curry, *Atlantis*, vol. iv., p. 183, note (189).

100°. "The sons of Dealbhaeth." That is, the sons of Tuireann, who were those who had committed the fratricide. Dealbhaeth was another name for Tuireann. O'Curry, *Atlantis*, vol. iv., p. 183.

101°. "When Lugh reached Tara."

102° and 103°. "And these were the three who were best in agility and hand exercise (dexterity);" feárr láṁ, "best of hand"—examples of the nominative of description.

104°. "The chain of Attention." This was a chain which the lord or chief of the house was supposed to shake, in the same way that bells are now rung, to call silence and attention. I am not aware that such a chain is mentioned in any really ancient tract or tale, but I have met it in some modern ones. They had (according to the ancient tales), however, a branch, with small silver bells, with which they called attention; such as Senchas, the poet's, branch in the tale of Bricrenn's Feast; and they had a silver gong, which was struck with a silver wand, such as King Connor MacNessa had in the house of the Royal Branch of Emania, as told in the Courtship of the Lady Eimer.

This chain is probably what Moore alludes to in the celebrated line: "The cold chain of silence had hung o'er thee long." O'Curry, *Atlantis*, vol. iv., p. 184.

105°. Do ḃain, "to be rung;" infinitive active translated passively. This style is very generally adopted after verbs of commanding and prohibiting.

106°. Gaċ aon agaiḃ, "Each one of you." O'Donovan remarks that in some situations the preposition ag in composition with the pronouns is rendered "of," a meaning it never has of itself.

107°. Feadamar, "we know." This knowledge on the part of the Tuatha De Danann was purely speculative, their surprise and grief was consequently the greater on Lugh acquainting them of the murder of Cian, of whose fate, till now, they were unaware.

108°. Agus, etc. "And better is its knowledge (*i.e.* the murder of Cian) at themselves, the killing they gave upon him than at myself," *i.e.* "They know better than I," etc.

109°. Reaċt riġ Eireann, "The law of the King of Eire," was a privilege that no fighting or slaying should take place in his house or in his presence, nor within the precincts of Tara. His sanctuary or protection extended beyond the precincts of his palace; but both words are put in the same sense here. O'Curry's note, *Atlantis*, vol. iv., p. 185.

110°. Teaċ Míoḋċuarta; literally, "the house of Mead-circling." This was the famous banquetting hall of Tara, of which the shape and dimensions are still traceable.

111°. Dá marḃfainn, "If I had killed." Observe the use of the conditional after dá. Whether the verb that follows it is to be regarded as equivalent to the English *present* or *past* conditional, must be left entirely to the context to determine.

112°. Má's mór liḃse í, "If it is great with you," *i.e.*, "If ye consider it great;" ní mór linn í, "We do not consider it great;" ní beag liomsa, "We do not deem it little."

113°. "Apples from the garden of the Hesperides." The old Irish, from our Christian era at least, appear to have been well acquainted with classical mythology. In the *Book of Lismore*, a MS. of the middle of the fifteenth century, Cailte, in speaking of a certain woman, one of *Finn MacCumhaill's* favourites, says that there was not a better woman than her from the island of *Teprofané* to the garden of the Hesperides. O'Curry, *Atlantis*, vol. iv. p. 188.

114°. Saoilimse, etc. "I think you have not the power." This is simply an expression of Lugh's opinion as to the result that may attend their efforts, and not, as the translation in the *Atlantis* has it, "You have not the power."

114a In MS. 23 E., 16 R.I.A., the following additional passage occurs here: is amlaiḋ biḋ agus tri ċead laoc láidre lánċalma ag coiṁeud an ġaruiḋe 'san lo, sé ceud san oiḋċe. Ni'l aon don laoċaiḃ sin naċ ionċoṁraic é le tri ceud fear foirtill fioraċtaċ, "thus it was, three hundred strong and valorous heroes guarded the garden by day, six hundred by night. Not one of those warriors but was fully equal for three hundred powerful deed-doing men."

115°. Aos cneaḋ agus galair, "The party of wounds and disease," *i.e.*, "The wounded and infirm." In this way are translated into Irish, English adjectival nouns; as also, substantives denoting the followers of any profession, occupation, or calling.

116°. Beir air, "Overtake."

117°. "Would be in its wine," *i.e.*, "Would be wine; see note, 45-6.

118°. See O'Curry's Lectures on "Ancient Irish weapons of Offence," in "Manners and Customs of the Irish People."

119°. Such virtues, as are here attributed to the eating of the flesh of pigs, were possessed in an equal degree by the berries of the quicken-tree in the "Pursuit of Diarmuid and Grainne;" Publications of the *Soc. Pres. Irish Lang.*

120°. Curaċ to the present day continues to be the name for a skin or canvas-covered boat, on the south and west coasts of Ireland, without regard to their size or other peculiarities.

121°. Géis, a conjuration or solemn vow (1); an injunction enforced by a charm or spell (2); a restriction (3); a spell or charm (4); anything or act forbidden because of the ill-luck which would result from its doing (5). In Text (p. 30) it is used in the sense of an injunction, Tuireann informing his sons that Lugh must comply with their second request, "is géis do," "he is solemnly enjoined." Further on in the text (p. 31), the sons of Tuireann are prohibited from grumbling at the narrowness of the curach, which they had received from Lugh, and géis is employed to denote this restriction. The mention of géis is of frequent occurrence in our Irish tales. In the "Pursuit of Diarmuid and Grainne," the heroine imposed the "Geasa" (or obligations) upon Diarmuid under pain of danger and destruction to him, to accompany her from Tara in her flight from Fionn MacCumhaill. In the "Fate of the Children of Lir," Fionnghuala bewails the hardships she and her companions endure from the sea-water; but adds, is géir dúinn ḃéiṫ ina éagmais, "We are prohibited from being absent from it." For some interesting notes on restrictions of modern days, see introduction to *Book of Rights*, Dublin, 1847; see also *Tale of Deirdre* in the Trans. Gaelic Society, Dublin, 1808, and Trans. Oss. Soc. Vol. v., p. 106; Dublin, 1860.

122°. aonḃairr; for derivation see Glossary.

123°. Literally, "And it would be very good with him the thing that is not a use to him, *i.e.*, yourselves to fall seeking it at last."

124°. See note 121.

125°. Dorus na caṫraċ, "The door of the Court." Caṫair, in modern Irish, signifies a city, but in text it is used to denote a court or residence of a monarch, and some modern copies of the story have cúirt instead.

125a. a g-ceudóir, "Forthwith;" literally, "In the first hour." Here is where another scribe would enlarge on his subject, introducing the visitors to the court with such preliminary ceremony, as would impress them with a greatness of the sovereign to whose court they were about to be presented.

126°. Observe the double meaning attached to the word dán in this conversation, both parties using the word, with, however, a totally different application of its meaning.

127a. This appears to have been a mere piece of politeness on the part of his majesty, when he did not understand a word of its sense. O'Curry, note, *Atlantis*, vol. iv., p. 198.

127.° "By the ears, or ear to ear." This is the literal meaning, but the idea is not ancient, as far as I know. O'Curry, *Atlantis*, vol. iv., p. 200.

128°. Furus, "easy." In the copy of the story edited by

O'Curry, and in other MSS. this was foirċeas, an obvious phonetic reading of furus.

129°. "So that a noble did not go (escape) without destruction," etc. This mode of expression, writes O'Grady, reads strangely enough in English, making it appear that none escaped but those who were killed. This, however, is the Gaelic idiom, and in Irish expresses clearly, that not one man being without (*i.e.*, having escaped) destruction, departed to tell his tale. See *Trans. Oss. Soc.*, vol. iii., p. 92. ed. Mr. O'Grady.

130°. Niṁ, poison, venom; but here used figuratively to express the deadly effect of Brian's onslaught.

131°. Literally; "Until it went at them over them," *i.e.*, "Until they had overcome them."

132°. "Three nights and three days." This was a favourite mystic number with ancient Irish writers.

133°. Anglicised *tilly*, and denoting in this form a very small addition, though in Irish it has not this restricted meaning.

134°. Remark the play on the word dán.

135°. Sicil, and also, but apparently by mistake in other parts of the story, Siogair and Sigir, which are probably put for Sicily. Of this Dobar I know nothing. O'Curry, *Atlantis,* vol. iv., p. 205.

136°. An t-inneall imṫeaċta sin, "That travelling array." Observe that the demonstrative pronoun is separated from its substantive by the governed word imṫeaċta.

137°. The termination iḃ of the dative plural, as in seodaiḃ, is frequently found in MSS. for the termination of the nominative plural. O'Donovan remarks that this termination iḃ of the dative plural is very seldom used in the spoken Irish of the present day, except in the County of Kerry, where, however, it is as often made the termination of the nominative plural. "Ar na macaiḃ eile," "the other sons say." Text, p. 35 and 41.

138°. "Asal, King of the Golden Pillars." He is called Easal elsewhere; but both being fanciful forms, the writer was not particular. Asal was the name of a celebrated champion in Westmeath, at the time of the birth of Conn of the Hundred Battles; but it is not probable that it was his name suggested the present one. O'Curry, *Atlantis*, vol. iv. p. 208.

139°. Creud fá ḋeara ḋaoiḃre, "what caused ye." O'Donovan, Gr. p 257, gives fo d[illegible]a amongst a list of impersonal, defective and obsolete verbs. This verb is not to be confounded with the expression fo deara, "under notice," which, as the translation denotes, is made up of the preposition and the noun. See note 92°; and *Battle of Magh Rath*, p. 306, ed. O'Donovan.

140°. Bearna baoġail, "a gap of danger," denoted a narrow gorge communicating between two territories, through which an invading party might gain access to his enemies' dominions. It was, therefore, the post of danger, as well as honour, and the chiefs usually told off their bravest and most trusty followers to guard it against the incursions of their enemies. Sir Walter Scott, in *Waverley*, vol. i., c. 16, has given us a vivid description of the Pass of Bally-Brough, "which was kept in former times by ten of the Clann Donnochie against a hundred of the Low Country carles," where the graves of the slain were still to be seen in the little corri, or bottom, on the opposite side of the burn. It is often figuratively used to denote any place where great danger is to be encountered and "the man in the gap" became consequently the designation for anyone who selected such a post of difficulty and peril.

141°. "In Beinn Eadair;" not Teaṁair, as erroneously given by O'Curry, in *Atlantis*, vol. iv., p. 214. Lugh set out to Tara only when he learned of the approach of the Children of Tuireann.

142°. Literally; "That there never was killed, and that there never shall be killed, one that is not (at him) here his eric, (that has not his eric here); still, there is a remnant that it is not lawful to abandon, *i.e.* a balance of eric, and where is the cooking spit, or the three shouts upon the hill that ye have not yet given." Lugh, whilst admitting fully that sufficient eric had been given for his father's murder, is impelled by his hostility to the Children to demand from them the remainder of the eric, that they may be subjected to still further dangers in endeavouring to comply with his requirements.

143°. "The transparency of glass." Glass, or *gloiné*, is frequently mentioned in our old tales; but I am unable to say whether the word *gloiné*, which now means glass, did not in the olden times mean crystal. O'Curry, *Atlantis*, vol. iv. p. 219.

144°. The portion of the story commencing "agus do b'áil leis, etc., page 57, par. 2, and terminating with banntraċt on page 58, is taken from MS. 23 E., 16 R.I.A., all the other copies of the story, to which I had access, being incomplete in this portion.

145°. a ċuid fola; "his portion of blood." In Irish the word cuid, a portion, is required, whilst the English idiom omits it. This construction, corresponding somewhat to the French "*du*" or "*de la*," "some" is faithfully observed by the Irish speaking people. Here are some examples of its use taken from standard works: a ḋearḃuiġeas siḃ le mionna gur ċosain ḃur g-cuid earraiḋ an oireaḋ so daoiḃ, "you have sworn that *your wares* cost you this much;" báiṫte ann a ċuid fola, "drowned in his blood"; "is mór an buaiḋ agus an bríġ so ḃí ann a ċuid uisge, "great was the healing power and efficacy which was in its water"; do niġ sí a ċosa le n-a cuid deor, "she washed His feet with her tears; do ḋóirt (siad) a g-cuid fola air son a g-creidiṁ, "they spilt their blood for their religion."

146^{o}. Air muin, *cpd. prep.*, "over, above." Muin denotes a back; hence, figuratively, in the prepositional phrase air muin, over, above, on top of, upon; *ex.* ní ḟágfaiḋ siad cloċ air muin cloiċe di, "they shall not leave a stone of it *upon* a stone." Luke, xix. 44.

We sometimes find the nominative plural used instead of the dative plural, and *vice versâ.* Thus at page 3 of text ag Fómoraiġ occurs for ag Fómoraċaiḃ. In MSS. 23 G. 10 and 23 E. 16. R.I.A. ag Loċlannaiḃ is the reading in this passage. The text affords numerous instances of the use of the dative plural for nominative plural; and even in the spoken Irish of the present day its use is by no means confined, as O'Donovan considered it was, to the county of Kerry (see note 137^{c}). A correspondent (Mr. Thomas Devine, of Youghal) informs me that in the counties of Waterford and Cork Irish speakers, instead of saying, "tá na 'fir' annso," prefer "tá na 'fearaiḃ' (pronounced *farr-iv*) annso." Again, "ṫainig na 'fearaiḃ' asteaċ ċúġam; níl na 'fearaiḃ' le dul ann; cá ḃ-fuil na 'fearaiḃ?'" are instances of its use of daily occurrence in the spoken language. The same correspondent has referred me to a stanza of a poem from a manuscript in his possession, written over fifty years ago by Patrick Condon, of

Curriheen, near Ballymacoda, in which Condon, writing home to a neighbour of his, gives a description of America, in which he makes frequent use of the dative plural for the nominative plural. He says, stanza II :—

"Ní'l 'máġaiḃ' míne caoin ná cóir ann,
Aċt coillte a's 'crannaiḃ' a's garḃ-ṫín ṁóra,
Leaċtáin lomarṫa 's curraiġṫe cróna,
Cnoic a's gleannta a's ceanntáir ceóḋtaċ."

And James Fitzgerald, a brother-poet of Condon's, says, in his letter of 52 stanzas to Condon in America, stanza 30, verse 4 :—

"A's déantar 'reaċtaiḃ' le ganguid ro-ṁór leo."

The fine which the Fomorians placed upon the Tuatha De Danann is given thus in Ms. 23. E. 16. R.I.A. "Cíos ar an lic agus cíos ar an losaid agus sgreaball saor-ċóṁartaiġṫe."

It is worthy of remark, that, in some manuscripts, when the past tense of the verb, in short negative sentences, is omitted, its sign exercises an influence over the initial letter of the *adjective* that immediately follows, by aspirating the initial letter of the adjective, thus: Níor ċian do ḃádar ann (Text p. 4); níor ṁoille an ríġ da ionnsuiġe (Text p. 40); so also "Níor ċionntaċ mise ris sin, a Ḟhinn," "I was not guilty of that, O Fionn," Oss. Soc., vol. iii., p. 186; "níor ḋlíġteaċ a ḃ-fuil do ḋortaḋ," "It was unjust that their blood should be spilt"—Halliday's Edition of Keating, p. lxxxiv. We sometimes find that the sign of the suppressed verb, in a positive or negative sentence, aspirates the initial of the word that follows, whether it be a noun or an adjective. Thus, in Keating's preface, the passage occurs: "uíme sin measuim gur ḃréag ḃaoṫanta." Mr. Daniel Lynch, of Dunleer, who is well acquainted with the Irish as spoken in Kerry, informs me that the aspiration of the adjective in the instance here mentioned is of common occurrence in that county.

In the Text, at p. 5, there occurs the following: "ag teaċt d'iarraiḋ cíosa agus cána ḃ-fear na h-Eireann." In Casey's copy, and in 23. G. 10 R.I.A. ḃ-fear also occurs, though this eclipsing of the genitive plural is not general, except when it is preceded by the article. Keating, however, eclipsed the noun in the absence of the article; and O'Donovan considered "the adoption of it would tend to clearness and distinctness in the language." In O'Brien's Dic. *in voce* cóṁairle we find "cóṁairle ḃ-fear n-Eirionn," "the general council of the Irish nation."

In all the copies of the story I have seen I find riġ, a king, to be the general form for this substantive in all the cases of the singular number. It is printed so in the Text. It is now coming to be printed rí, in the *nom. sg.*; rioġ, in the *gen. sg.*; and riġ in the *dative* and *acc. sg.*; and the adoption of these forms would tend to secure uniformity in a noun which, O'Donovan remarked, "had been inflected differently by the best Irish writers."—Ir. Grammar, p. 106.

Do ċuaḋdar Clann Tuireann, etc.; clann is here to be regarded as a collective substantive *plural*, but in other copies of the story we have do ċuaiḋ, the singular form of the verb (Text, p. 30), which is also the form made use of in the spoken Irish.

Ceann-ṗort, a leader (Text, p. 33). O'Reilly gives ceannart, a principal, chief, commander ; fr. art, a chief, and ceann, *a head*, *a principal,* of which, probably, ceann-ṗort is a corruption.

When the personal pronouns sé or sí can be omitted without leaving the sense in any way doubtful, they are omitted. Thus, at p. 2, par. 3, of Text, the nominative sé of the two verbs, do cuaiḋ and d'innis, which the context easily and readily determines, is left understood; and this is so in almost every line of the present Text, where the construction of the sentence permits an ellipsis of the pronoun.

VOCABULARY.

ABBREVIATIONS USED IN THE VOCABULARY.

acc. accusative case.
adj. adjective.
adv. adverb.
art. article.
asp. aspirated.
card. cardinal.
comp. compound.
comp. (after an adj.) comparative degree.
comp. adj. compound adjective.
cond. conditional mood.
contr. contraction.
c. s. compound substantive.
conj. conjuntion.
consued. consuetudinal tense.
emph. emphatic.
dat. dative case.
def. defective.
def. art. definite article.
dem. or *demons.* demonstrative.
dic. dictionary.
f. feminine.
fem. ditto.
fr. (derived) from.
fut. future tense.
gen. genitive case.
gr. grammar.
hab. habitual sense.
hist. historical tense.
id. the same (abbrev. of *idem.*)
i.e. that is *or* equivalent to.
imp. imperative mood.
indic. indicative mood.
ind. (with nouns, pronouns or adj.) indeclinable.
infin. infinitive mood.
indef. indefinite.
insep. inseparable.
intens. intensitive.
interj. interjection.
interrog. interrogative.
Ir. Irish.
ir. *irreg.* } irregular.
lit. literally.
mas. masculine.
neg. negative.
num. numeral.
obs. obsolete.
ord. ordinal.
p. page.
part. participle.
pass. passive voice.
pl. plural number.
pers. person.
pers. pron. personal pronoun.
poss. possessive.
prep. preposition.
prep. case, prepositional case
prep. pron. prepositional pronoun.
pres. present tense.
pron. pronoun.
pt. past tense.
recte, properly.
rel. relative.
sb. substantive.

s. f. substantive feminine.
s. m. substantive masculine.
sing. singular number.
subj. subjunctive mood.
sub. v. the substantive verb.
v. a. verb active.
v. n. verb neuter.
v. s. verbal substantive.
q. v. quid vide, which see or refer to.
voc. vocative case.

N.B.—The figures 1, 2, 3, denote the first, second, and third person of the verb, and the mark = an abridgment of the word or words that follow. The numbers within brackets thus (24) refer to pages of text where extract will be found.

FOCLOIR.

a, *interj.* the sign of the *Voc.* O.

a, *poss. pron.* his, her, its, their.

a, *rel. pron.* who, which, that; all who, all that, that which, what, in which signification the relative a eclipses the initial of a verb (33).

a, *prep.* in, into (*causes eclipsis*); a ḃ-fiaḋnuise, *comp. prep.* in the presence of; a h-aiṫle, *comp. prep.* after; a d-timċioll, *comp. prep.* around, about; a n-aġaiḋ, *comp. prep.* in the face of, against, in opposition to; a n-diaiḋ, *comp. prep.* after; a ḃ-foċair, *comp. prep.* with, together with, along with; a n-áird, *adv.* on high; a g-ceudóir, *adv.* forthwith, *lit.* in (the) first hour (after); a n-diu and aniu, *adv.* to-day.

a. *rel. pron.* (*with prep. understood*), in whom, in which.

a, *prep.* out, out of; used in the same sense as ó, from, or as, out of.

a, *a particle*, sometimes used with the *infin. mood*; it is generally associated with the *pres.* and *past tense* of the verb deir, as a deir sé, he says, a duḃairt sé, he said, and with the *pres. tense* of the *substantive verb* táim, I am, for the sake of euphony or emphasis.

abair, *v. a. and n. ir.* say; *pres.* deir; *pt. tense*, a duḃairt; and sometimes do ráiḋ; *fut.* déarfaiḋ; *infin.* do ráḋ.

aca, *prep. pron.* at or with them: *emph.* acasan.

aċṁusánaċ, *adj.* reproachful, reprehensive: go h-aċṁusánaċ, *adv.* reprovingly, rebukingly; *fr.* aċṁusán, a reproof, reproach, rebuke.

aċt, *conj.* but, save, except; aċt go, provided that, on condition that.

ad', *prep.* a and d' for *poss. pron.* do; in thy.

aḋ, an *intens. inseparable prefix;* written aiḋ, before a word whose first vowel is slender.

áḋḃal, *adj.* great, mighty, vast; awful, huge, terrible; áḋḃal mór, exceeding great.

áḋḃar, *s. m.* cause, reason, occasion, account; *gen.* -air; also a subject or matter which may be shaped or converted to another form; hence, áḋḃar dá riġ (63) two royal heirs apparent, or two heirs presumptive: air an áḋḃar sin, for that reason; therefore.

aḋḟuair, *comp. adj. dat. fem.* of aḋḟuar, intensely cold, excessively cold (46).

aḋlaicṫe, *pt. part.* of aḋlaic, bury, inter; *infin.* -lacaḋ.

aḋlaicṫe, *s. m. and f. gen. and pl.* of aḋlacaḋ, a burial, interment.

aḋṁáil, *s. f.* a confession, an acknowledgment; *gen.* -ála, *pl. id.*

aḋṁála, *s. f, gen.* of aḋṁáil.

aḋṁam, *v. a. imp. pl.* let us confess, acknowledge.

aḋṁuiġ, *v. a. imp.* confess, acknowledge; *infin.* aḋṁáil.

aḋnacaḋ, *v. a. pt. pass.* of aḋnaic, bury, inter.

aḋraim, *v. a. pres. ten;e,* I adore; *imp.* aḋair; *inf.* aḋraḋ.

aeḋarḋa, *ind. adj.* aerial.

ag, *prep.* at; with, by; sign of the *pres. part*; ag so, here, ag sin, there, ag súd, yonder.

aga, *prep.* ag, with which is combined the *pronouns, possessive* or *relative,* = ag a, at his, her, its, their; at whose whom, or which.

aġa, *ind. adj.* lucky, successful; conquering.

agaiḃ, *prep. pron.* at or with ye or you; *emph.* agaiḃse; gaċ aon agaiḃ, each one of you; *fr.* ag, and iḃ.

aġaiḋ, *s. f.* a face, front; *gen. and pl.* aiġṫe; *gen. also* aġaiḋe; iona aġaiḋ, in the front of it (5); na aġaiḋ (*mas.*) against it: a n-aġaiḋ, *comp. prep.* in the face of, against, in opposition to (*governs gen.*).

againn, *prep, pron.* at us, with us; *emph.* againne; *fr.* ag and inn.

agallaim *v. a. pres. tense,* I speak or converse with.

agam, *prep. pron.* at me, with me; *emph.* agamsa, agam féin, at myself; *fr.* ag and me.

agat, *prep. pron.* at thee, with thee; *emph.* agatsa: *fr.* ag and tu.

agus, *conj.* and; as: frequently contracted to is, a's and 's.

aicíd, *s. f,* disease, sickness; *gen.* -de, *pl.* -deaċa.

aicionta, *s. f. gen.* of aicne, nature.

aiḋḃéis, *s. f.* the ocean; *gen.* -se.

aige, *prep. pron.* at him; with him; *emph.* aigese, aige féin, at himself; *fr.* ag and é.

aigne, *s. f.* the mind, inclination, intention; *gen.* aigionta.

aiġṫe, *s. f. gen. and pl.* of aġaiḋ.

áil, *s. f.* pleasure, will; *gen.* áille: dob' áil liom, I would like.

aill, *adj.* noble, pleasant, agreeable; *comp.* aille, *pl. id.*

áille, *adj. comp. and pl.* of álainn, handsome, fair, beautiful; is áille, most beautiful.

aiṁ or aṁ, *a negative particle*, having the same force as *in* or *un*, in the English.

aiṁḋeóin, *s f.* unwillingness, reluctance: dom' aiṁḋeóin, despite me, d' ár n-aiṁḋeóin, despite us.

aimsir, *s. f.* a time, a season; *gen.* -ire.

ain, *a privative* or *negative particle*, as ainṁín, rough; an *intensitive particle*, as ainteann very violently; also an.

aingcis, *s. f.* malice; *gen.* -cise.

aingiḋe, *ind. adj.* malignant.

ainiarṁarṫaċ, *c. adj.* very powerful, most furious.

ainm, *s. m.* a name; *gen.* anma, *pl.* anmanna.

ainmneoċar, *v. a. fut pass.* shall be called or named; *imp. act.* ainmniġ, *inf.* ainmniuġaḋ.

ainṁín, *c. adj.* unsmooth, rough, passionate; go h-ainṁín, *adv.* passionately; *fr.* an, *negative*, and mín, soft, mild.

ainteann (go h-) *adv.* very violently; *fr.* ain, *intensitive* and teann.

air, *prep. pron.* upon or on him or it; from him or it.

air, *prep.* (*governing the dative*) on, upon; for, concerning, on account of; in exchange or return for; over, upon; trusting to, depending on, having; air láṫair, *adv*, on the spot, immediately; air d-túis or a d-tosaċ, *adv.* at first, in the beginning; air ċeana, *adv.* in like manner, likewise; air árd, *adv.* on high; air ais, or tar ais, *adv.* back; air ais, *adv.* willingly; air éigin, *adv.* with difficulty, unwillingly; air n-a ṁáraċ, *adv.* on the morrow; air ċeann, *comp. prep.* for, to, used after verbs denoting motion, as do ġluais duine air a ċionn, a man went for it; air fad, *comp. prep.* throughout, *fr.* air, *prep.* and fad, length; air feaḋ, throughout, during, *fr.* air, on, and feaḋ, space; air eagla go, *comp. conj.*, lest that, for fear that. Air, with the verb beir, signifies overtake. Ar and for are the original forms of this preposition.

áird, *adj.* often prefixed to words whose first vowel is slender; but árd, when the first vowel is broad, having the effect of an intensitive particle.

áird, *s. f.* a quarter of the heavens, a point of the compass, a cardinal point; a direction; *gen.* áirde.

áirdríġ, *c. s. m.* a supreme king or ruler; *fr.* árd and ríġ.

aire, *s. f.* notice, heed, care, attention; *gen. id.*

aireaċ, *adj.* attentive, heedful, careful; go h-aireaċ, *adv.* attentively; *fr.* aire.

airgeadar, *v. a. pt. tense* of airg, despoil, rob, plunder; *inf.* (*ir.*) d'argain.

airġean, *s. m.* a symptom, a sign, an indication.

airgiod, *s. m.* silver; *gen.* -gid.

airiġim, *v. a. pres. tense first pers. sing.* of airiġ, heed, notice, mind, perceive; *inf.* airiuġaḋ.

airm, *s. m. pl.* of arm.

airm-ruaiḋ, *c. adj.* red-armed.

ais, *adv.* back, backwards; as tar ais, backwards, air ais, *id.*

ais, *adj.* free, willing; air ais no air éigean, willingly or unwillingly, *nolens, volens.*

aisdear, *s. m.* a journey, a peregrination; *gen.* -dir, *pl. id.*

aisgiḋ, *s. f.* a present, a gift, a favour.

aisioc, *i.e.* ais-ioc, *s. m. or f.* restitution, repayment; *gen.* -siġ, and sigṫe, seagṫa, *pl. id.; fr.* ais, a *reiterative participle*, and íoc.

aiste, *prep. pron.* out of her, out of it; *fr.* as, *prep.* and i.

áit, *s. f.* a place, a locality; *gen.* áite.

ait, *adj.* pleasant, pleasing, agreeable.

aiṫ, a prefix. See aṫ.

aiṫeasaċ, *adj.* valorous, victorious; *fr.* aṫas, victory.

aiṫeóntaoi, *v. a. hab. pres.* ye or you know, distinguish; *imp.* aiṫin.

aiṫġearra, *c. s. m.* an abridgment; a short way, a short cut.

aiṫin, *v. a.* order, command, enjoin, direct; d'aiṫin, *pt. tense; fr.* aiṫne *s. f.* an order, command, injunction, mandate.

aiṫin, *v. a.* know, discern, distinguish; *fut.* aiṫeónaiḋ; *pres.* aiṫnim.

aiṫis, *s. m. gen.* of aiṫeas, woe, desolation, destruction.

aiṫle, (a h-) *comp. prep.* (*governs the gen. case*) after.

aiṫne, *s. f.* knowledge, discernment, acquaintance.

aiṫneaḃar, *v. a. pt. tense,* you knew.

aiṫniḋeaḋ, } *v. a. pt. pass.* of aiṫniġ; of the same meaning
aiṫniġeaḋ, } as the *imp.* aiṫin, which see.

aiṫniġ, *v. a.* know, discern, distinguish, ; *fr. sb.* aiṫne, knowledge, this verb in -iġ is formed, whence the preceding two forms; from aiṫne is also formed aiṫnim, whence its tenses are regularly formed like those of a verb in -im, the penultimate of the future being, however, formed in eo. See aiṫin.

aiṫniġeabar, *v. a. pt. tense, pl.* 2. ye recognised, knew; *imp.* aiṫniġ.

aiṫris, *v. a.* relate, report, recount; *fr.* aiṫ, the *reiterative* and ris, intelligence, knowledge; *fut.* aiṫreósaiḋ.

aiṫristear, *v. a. pres. pass.* of aiṫris.

álainn, } *adj.* handsome, elegant, lovely; *comp.* áilne, by
áluinn, } syncope for álainne.

allaḋ, *s. m.* fame, renown.

allṁuraċ, *s. m.* a foreigner; *gen.* -aiġ, *pl. id.*

altuġaḋ, *v. s. m.* thanksgiving, thanks; *gen.* -uiġṫe, *pl. id.*

am', for ann mo, in my; am' ḟarraḋsa, along with me.

aṁ, a *negative particle.* See aiṁ.

aṁ, *adv.* even, also, but; doiġ aṁ, for even.

amaċ, *adv.* out, without; only used with a verb denoting motion.

aṁail, *adv.* as, like, how.

aṁáin, *adv.* only; aċt aṁáin, but only.

aṁas, *s. m.* a hireling soldier, a mercenary: *gen.* -ais, *pl. id.*; the derivation as given in Cormac's Glossary is aṁ-ḟós, restless, "because he is never at rest or stationary, but going from place to place, or from one lord to another."

ameasg, *comp. prep.* among, amongst, amid. *(governs the gen. case)*; *fr* a *prep.* in, and measc, mix.

aṁġar, *s. m.* a disadvantage, an inconvenience, an affliction; *gen.* -air; *fr.* aṁ, a *negative particle*, and gar, an advantage, a convenience.

aṁlaiḋ, *adv.* thus, so, in like manner.

aṁnas, *adj.* severe, difficult, sharp.

amuiġ, *adv.* without, outside; only used when a state of rest is implied by the verb; *fr.* a, in, and muiġ, a plain, field

aṁus, *s. m.* a form of aṁas.

an, *def. article*, the; *gen. sing. fem.* na, of the; *gen. sing. mas.* an; *pl. mas. and fem.* na; an ríġ sin, that king; an tráṫ, *adv.* when; an tan, or an uair, *adv.* when; an tan sin, *adv.* then; an tan so, *adv.* now.

an, *interrog. particle,* whether *(causes eclipsis).*

an, *intensitive prefix;* as ansmaċt, excessive authority, tyranny.

anacal, *s. m.* mercy, quarter; preservation, safety; *gen.* -ail.

anam, *s. m.* the life or soul; *gen.* anma, *pl.* anmanna.

anaṁ, *adv.* seldom, rare.

anḃreaṫ, *c. s. m.* a tyrannical or unjust sentence; *fr.* an, intensitive, and breaṫ, *s. m.* judgment, sentence, decision.

a n-diu, *comp. adv.* to-day.

anma, *s. m. gen.* of anam.

anmanna, *s. m. pl.* of ainm.

ann, *prep.* in; *prep. pron.* in him or it, for it: *adv.* there.

anns, *prep.* in; form of ann before an, the article.

annsa, *adj. comp. ir.* of ionṁuin, dear, beloved.

annsin, *adv.* there.

annso, *adv.* here.

anoċt, *adv.* to-night.

anoir, *adv.* from the east; generally connected with a verb denoting motion.

anois, *adv.* now.

ansmaċt, *c. s. m.* excessive authority, tyranny; *fr.* an, *intensitive* and smaċt.

anuaṫḃásaċ, *c. adj.* very terrible, dreadful, awful; fr. an, *intensitive*, and uaṫḃásaċ, *fr.* uaṫḃás, terror, dread.

aoiḃinn, *adj.* delightful, pleasant; *comp.* aoiḃne.

aoiḃneas, *s. m.* delight, gladness, joy; *gen.* -nis, and -neasa.

aoineaċt, (a n-) *adv. phr.* in unity, together.

aoinneaċ, *c. s.* one person, anyone.

aon, *adj.* one, same, single, any; go h-aon láṫair, to the one spot; gaċ aon teaċ, every single house; aon niḋ, anything; aon uair, once; *sub.* one individual or person; as gaċ aon agaiḃ each one of you. Aon is very often written éin, when it enters into composition with a word whose first vowel is slender.

aonaċ, *s. m.* an assemblage of the people; *gen.* -aiġ, *pl.* -aiġe.

aonḃarr, *s.* the one or unrivalled mane; the name of Manannan's steed; from aon, sole—Latin *unicus*, and barr, the unrivalled head or animal (of all animals).

aos, *s. m. & f.* folk, people; *gen.* aosa; aos cneaḋ, the wounded; aos dána, (aos ealaḋain MS. 23 E. 16), ***see*** under dána: luċt and aos signify the same; *see*

O'Donovan's Supp. to O'Reilly's Dic. ; aos feaḋma, attendants (luċt feaḋma, MS. 23, F. 16).

ar, *interrog. particle*, whether ; of the same signification as an, but used with *pt. tense (causes aspiration).*

ar, *def. v.* says, quoth ; used only in introducing a quotation, and having the same meaning as a deir.

ar, *prep.* an original form of air.

ár, *s. m.* slaughter, destruction ; *gen.* áir.

ár, *poss. pron.* our *(causes eclipsis).*

ara, *s. m.* a charioteer ; *gen. id.* or aran, *dat* arain.

araon, *adv.* at one, both, together ; araon leis, along with him.

árd, *adj.* high, mighty, great, noble ; ós árd, on high, publicly, aloud : *see* áird.

árd-nós, *c. s. m.* high renown, reputation or fame, *gen.* -nóis.

árd-maiṫe, *c. s. m.* the principal or arch chiefs : found only in the *plural.*

arís, *adv.* again.

arm, *s. m.* a weapon, an arm ; *gen.* airm, *pl. id.* and arma.

armaiḃ, *s. m. dat. pl.* of arm.

armṫa, *pt. part.* armed.

arraċtaċ, *adj.* powerful, vigorous, brave ; *comp.* -taiġe ; go h-arraċtaċ, *adv.* vigorously : *fr.* araċ, strength, vigour, power.

arraċtas, *s. m.* vigour, strength, valour, courage ; *gen.* -ais.

arraċtaiġe, *adj. gen. fem.* of arraċtaċ ; *comp. id.*

as, *prep.* out of, from ; as sin, *adv.* from that, thence ; as a h-aiṫle sin, or a h-aiṫle sin, from the day after, after that, thereafter.

as, *prep. pron.* out of him, out of it ; from him or it.

as, or is, *assertive verb, pres.* is or are ; as eaḋ, it is.

as, *conj.* for agus, and.

asteaċ, *adv.* in, into ; more properly isteaċ, in (the) house ; it is always used with a verb expressive of motion.

aṫ, *an intensitive particle ;* as in aṫġarḃ, *comp. adj.* very rough ; it has also a negative power ; as in aṫċumaḋ, deforming. Aṫ is written aiṫ before a word, whose first vowel is slender.

aṫá, *sub. verb. ir. pres. tense,* am, art, is, are ; a *emphatic,* and tá ; *imp.* bí,

aṫair, *s. m.* a father ; *gen.* aṫar, *pl.* aiṫreaċa and contractedly aiṫre, *gen. pl.* aiṫreaċ, and, by syncope, aṫraċ.

atáṫar, *sub. verb* used impersonally; as is maiṫ atáṫar againn, it is well it is with us, it is well off we are (40); táṫar go maiṫ leis, it is well with him, he is treated well; ex. *O'Donovan's Irish Gr.* p. 254.

aṫċuinge, *s. f.* a petition, a request, entreaty; *gen. id. pl.* -eaḋa.

aṫċumaḋ, *pres. part. and inf.* of aṫċum, deform, disfigure.

aṫġarḃ, *c. adj.* very rough or rude; *fr.* aṫ and garḃ.

aṫraċ, *see under* aṫair.

b', for ba or buḋ, *pt. tense* of is; used before an initial vowel or aspirated ḟ.

ba, *assertive verb, pt. tense;* sometimes used for the *fut.* (56).

baḋ, (go m-) *pres. subj.* of is.

ḃádar, *v. sub. pt. tense, pl.* 3. they were; modern form, ḃíḋeadar. or ḃíodar

bailḃe, *adj. gen. fem.* of balḃ, dumb, mute; silent, quiet.

bailc-ḃéimeannaċ, *c. adj.* of the great blows; *fr.* bailc, great, mighty, strong, stout, and béimeannaċ, *adj. fr.* béim, a stroke, a blow.

baile, *s. m.* a residence of a chieftain, a castle, a military station; *gen. id. pl.* bailte.

bain, *v. s.* a taking, an extracting, a plucking; *gen.* bainte.

bain, *v. a.* pluck, tear-out, cut, take from; extort, extract; touch, occur, appertain or refer to; ring; *fut.* bainfiḋ; *inf.* do ḃain.

bainċéile, *s. f.* a wife, a spouse; *gen. id. recte,* beanċéile.

ball, *s. m.* a limb, a member; *gen.* -aill, *pl. id.*

bantraċt, *s. f.* a company of women; *gen.* -aċta.

baoġal, *s. m.* danger, apprehension; *gen.* -ail, *pl. id.*

bárc, *s. f.* a ship, *gen.* báirce; *pl.* bárca.

bárr, *s. m.* the top, the uppermost part of anything; *gen.* báirr, *pl. id;* air ḃárr na d-tonn, on the crest of the waves.

bás, *s. m.* death; *gen.* -áis, *pl. id.*

beag, *adj.* little, small; trifling, insignificant; *comp.* (*ir.*) níos lúġa.

béal, *s. m.* a mouth; *see* beul.

béal-ḃána, *c. adj. pl.* of béal-ḃán, white-mouthed.

bean, *s. f.* a woman, a wife; *gen.* mná, *dat.* mnaoi; *pl.* mná, *gen. pl.* ban; *dat. pl.* mnáiḃ.

beannuiġ, *v. a.* bless, greet, salute; *inf.* -úġaḋ.

beannuiġṫe, *v. s. m. gen.* of beannúġaḋ, a salutation, a greeting.

bean-ríoġain, *c. s. f.* a queen; *gen.* -ríoġna.
beara, *s. m. gen.* of bior, a spit.
bearaiḃ, *dat. pl.* of bior.
ḃéaram, (do) *v. a. ir. fut.* we shall give; *imp.* ḃeir.
ḃéarfaiḋ, (do) *v. a. ir. fut.* shall or will give.
beárna, *s. f.* a breach; a gap; *gen. id. pl.* -naiḋe.
beaṫa, *s. f.* the life, the world; *gen. id.* and sometimes beaṫaḋ; *dat.* is also found written beaṫaiḋ; beaṫa is, however, found written for all cases of the *sing. O'Donovan's Ir. Gr. p.* 106.
beaṫaḋaċ, beiṫeaḋaċ, *s. m.* a beast, an animal; *gen.* -aiġ; beiṫeaḋaċ draoiḋeaċta, a Druidical beast, *lit.* a beast of Druidism.
ḃéiḋ, (do) *v. n. ir.* shall or will be; *imp.* bí.
béim, *s. f.* a stroke, a blow, a cut; *gen.* -éime, *pl.* -meanna.
béimeann, *s. f. gen. pl.* of ḃéim.
béimionnaċ, or -meannaċ, *adj.* effective, vigorous.
beinn, *s. f.* the top or summit of a mountain; any steep or high hill; also a promontory or headland towards the sea; as beinn Eadair, the Hill of Howth; *gen.* beinne.
beir, *v. a. ir.* bring, bear, take, carry, seize; obtain, get; *pt. tense*, ruġ, sometimes do ḃeir; *fut.* béarfaiḋ; *inf.* do ḃreiṫ: beir air, overtake.
ḃeir, *v. a. ir.* give, grant, present, bestow, confer; *pres. tense* do ḃeir (37); *pt. tense* tuġ; *fut.* ḃéarfaiḋ; *inf. fr.* tabair is do ṫabairt.
ḃeir (do) *v. a. ir. pt. tense* of beir, bring; as creud do ḃeir do'n ċríċ seo iad, what has brought them to this country (51).
beirte, *v. s. gen.* of beireaḋ, a taking, a bringing away, a carrying away (57).
ḃeiṫ (do), *sub. verb. inf.* to be; *v. sub.* a being, an existing: *cond.* would be, for the modern do ḃeiḋeaḋ (38).
beo, *ind. adj.* living, alive.
beóḋaċt, *s. f.* liveliness, sprightliness, vigorousness.
ḃér (do), *v. a. ir. fut.* I will give, bring, or take away; *imp.* ḃeir; do ḃér caṫ, I will give battle.
beul, *s. m.* a mouth; *emph.* beulsa; *gen.* béil, *pl. id.*
bí, *sub. v. n. ir.* be; *pres. tense*, tá or atá; *hab. pres.* biḋeann or bionn; *pt. tense*, do ḃí, was; *fut.* biaiḋ or beiḋ; *cond.* ḃeiḋeaḋ; *pres. subj.* go b-fuil; *pt. subj.* go raiḃ; *inf.* do ḃeiṫ.
bíaḋ *sub. v. ir. cond.* ancient form of ḃeiḋeaḋ.
biaḋ, *s. m.* food, sustenance; *gen.* bíḋ.

biad, *sub. v. ir. fut. tense*, put for biaḋaid or beiḋid, they will be (28).

biaiḋ, *sub. verb. ir. fut. indic. and subj.* shall or will be.

biaid, *sub. verb. pres. hab.* they are wont to be; this form is used as a *pres. subj.* where in modern Irish ḃ-fuilid would be used; *ex.* do ġeóḃam fios cá h-áit iona m-biaid na h-eiċ agus an carbad air ċóiṁeud, we shall ascertain in what place are the steeds and the chariot under guard (44).

bias, *sub. verb. fut.* shall or will be (20 and 22).

bíḋ, *s. v. ir. pres. hab.* is or are usually (27).

bíd }
bíḋid } *sub. v. ir. hab. pres.* they usually are.

bíḋ, *s. m. gen.* of biaḋ.

ḃíḋeas, *sub. v. ir. pt. tense*, I was.

ḃíoḋ (do), *s. v. ir. pt. hab.* used to be; also ḃíḋeaḋ.

bioḋḃaḋ,
bioḋḃa, } *s. m.* an enemy; *gen.* -ḃiḋ. The derivation, as given in *Cormac's Gloss.* is; "bíoḋḃa Græcè bi-atanatos, *i. e.* bis-mortuus, 1. ad roille bás fo di, he deserves death twice."

ḃíoḋgaḋ (do), *v. a. and n. pt. hab.* used to start; *imp.* bíoḋg, start, rouse, startle; *inf.* do ḃíoḋgaḋ.

bior, *s. m.* a spit; *gen.* beara, *pl.* bioraċa.

bioraċ, *adj.* pointed; *pl.* -aċa; *fr.* bior, a sharp point, a spear.

bíos, *s. v. ir. pres. hist.* is or are (26).

biṫ (air) *comp. adv.* in existence; at all.

bláḋ, *s. m.* fame, renown, reputation; also bláṫ, *gen.* bláṫa.

blas, *s. m.* taste, savour, flavour; *gen.* blais.

bleaċtaċ, *s. f.* a milch cow; *gen.* -aiġe, *pl.* -aċa: seasgaċ, a dry or barren cow.

bliaḋna, *s. f. gen. and pl.* of bliaḋain, a year: as *pl.* it is syncopated for bliaḋanna.

bloisc-ḃéim, *c. s. f.* an united stroke; *fr.* blosc, a congregation, and béim.

bo, put for ba, or buḋ, *pt. tense* of is, the *assertive verb.*

bráiṫre, *s. m. pl.* of bráṫair; contracted *fr.* bráiṫreaċa.

bráiṫreaċ, *s. m. gen. pl.* of bráṫair.

bráiṫriḃ, *s. m. dat. pl.* of bráṫair.

braonaċ, *adj.* dewy; *fr.* braon, a drop; dew.

bráṫ (go), *adv.* for ever; *lit.* to judgment (last).

bráṫair, *s. m.* a brother; *gen.* -ar, *pl.* bráiṫreaċa, and by contraction bráiṫre; *gen. pl.* bráiṫreaċ.

bráṫar, *s. m. gen.* of bráṫair.

breiṫ, (do), *v. a. ir. inf.* of beir.

breiṫ, *v. s.* a bringing or bearing away, a seizing, a taking.

briaṫar, *s. m.* a word of honour; *gen.* breiṫre, *pl.* briaṫra.

brioċt, *s. m.* a spell, an incantation; *gen.* -ta, *pl. id.*

briseaḋ, *v. s.* a breaking, a breach; *gen.* briste.

briste, *pt. part.* broken.

broid, *s. f.* bondage, captivity: *gen.* -de.

bróin, *s. f. dat.* of bró, a quern, a handmill; *gen.* brón, *pl.* bróinte.

bruġ, *s. m.* a palace, a distinguished house; notably that on the Boyne, known as Bruġ na Bóinne; *gen.* bruiġ, *pl.* bruġa.

bruinn, *s. f. dat.* of bronn, a limit, a time; go bruinn an bráṫa, to the brink of judgment.

buaḋa, *ind. adj.* precious, valuable.

buaiḋ, *s. f.* victory, conquest, success; excellence, virtue, an attribute, a good quality; *gen.* -aiḋe; *pl.* -aḋa.

buail, *v. a.* strike, beat; *pt. tense,* do ḃuail; *fut.* buailfiḋ; *inf.* do ḃualaḋ.

buaine, *adj. comp.* of buan, lasting; more lasting; *super.* is buaine, most lasting.

bualaḋ (do), *v. a. inf.* of buail.

buan, *adj.* lasting, long, durable.

buan-oiḋe, *s.* a tragic and hopeless fate.

ba, } *assertive verb, pt. tense* of is, is; was; buḋ is also found
buḋ, } as a *fut. tense*, instead of bus.

buiḋe, *s. f.* thanks; *gen. id.*

buiḋeaċ, *adj.* (*fr.* buiḋe) thankful; go buiḋeaċ, *adv.* thankfully.

buiḋeaċus, *s. m.* thanks, gratitude; *gen.* -ais; *fr.* buiḋeaċ, thankful.

buiḋne, *s. f. gen.* of buiḋean, a company, a troop, a band, a party.

buirbe, *adj. comp.* of borb, haughty, severe.

bunaḋ, *s. m.* origin, stock, root, foundation; *gen.* -aiḋ, *pl. id.*

bur, *poss. pron.* your (*causes eclipsis*).

bus, *v. ir. fut.* of is.

cá, *interrog. pron.* what, or where.

cabair, *s. f.* help, relief, succour; *gen.* cabra, and -barta.

cáċ, *indef. pron.* all, all in general; *gen.* cáiċ.

caḋas, *s. m.* honour, friendship, respect; *gen.* -ais.
cáin, *s. f.* tribute, tax; *gen.* cána, and also cánaċ.
cáirdeas, *s. m.* friendship, amity; *gen.* -dis.
caisḟiaclaċ, *c. adj.* of the twisted teeth; *fr.* cas, twisted, and fiaclaċ, *fr.* fiacail, a tooth.
cait, *s. m. gen.* of cat, a cat.
caiṫ, *v. a.* spend, use, consume, exhaust; throw, cast; *inf.* do ċaiṫeaṁ.
caiṫeaṁ, *v. a. inf.* of caiṫ; *v. s. m.* spending, consuming, wasting; *gen.* caiṫte.
calaḃport, *c. s. m.* a harbour, port, haven; *gen.* -ḃuirt, *pl. id.*
calma, *ind. adj.* brave, valiant, stout.
cána, *s. f. gen.* of cáin.
caocat, *num. adj.* fifty.
caoineaḋ, *v. s. m.* a wailing, a lamenting, a crying; *gen.* caointe: anglicised, keening.
caointe, *v. s. gen.* of caoineaḋ.
caointeaċ, *adj.* sad, sorrowful, mournful, melancholy.
caol, *adj.* slender; *s. m.* the smaller part, the narrow part of anything; caol coise, the small of the foot (46), caol a ṁuinil, the small of his neck (17).
cara, *s. m.* a friend; *gen.* carad, *dat.* caraid; *pl.* cáirde.
carbad, *s. m.* a chariot, a carriage, a waggon, a litter; *gen.* -aid, *pl. id.*
carraig, *s. f.* a rock; *gen.* carraige, syncopated, cairge.
cas, *adj.* twisted.
cat, *s. m.* a cat; *gen.* cait, *pl. id.*
caṫ, *s. m.* a battle; *gen.* caṫa, *pl. id.*
cáṫair, *s. f.* a fortress, a court; *gen.* cáṫraċ, *dat.* cáṫraiġ, *pl.* -raċa.
caṫḃárr. *c. s. m.* a helmet, a head-piece; *gen.* -ḃáirr.
caṫ-ṁileaḋ, *c. s. m.* a hero, a battle champion; *gen.* -ṁiliḋ.
cáṫraċ, *s. f. gen.* of cáṫair.
cáṫraiġ, *s. f. dat.* of cáṫair.
caṫuġaḋ, *v. s. m.* a fighting, battling; *gen.* -uiġṫe.
céad } *num. adj.* a hundred; dá ċéad, two hundred.
ceud }
ċéad, *num. adj.* first.
céadfaḋaċ, *adj.* sensible, intelligent, discreet.
céadna, } *adj.* same, similar; mar an g-ceudna, like the
ceudna, } same, likewise, also; *s.* the same thing.
céadóir, } *adj.* immediate; a g-céadóir, or fá ċéadóir,
ceudóir } *adv.* at the first hour, immediately, at once.

ceana, *s. m. gen.* of cion, love, affection, desire.

ċeana, *adv.* already, however, howbeit; aċt ċeana, but (all) the same, nevertheless, howbeit; air ċeana, in like manner, likewise; aċt atá níḋ ċeana, but there is one thing, however,

ceangail, *v. a.* bind, fasten, fetter, tie, secure, *inf.* -al.

ceangal, *s. m.* a knot, a tie; *gen.* -ail, *pl. id.*

ceann (or cionn) *s. m.* a head, a point (27); end, limit, termination (27); *gen.* and *pl.* cinn: ionár g-cionn, ahead of us, before us, impending over us; tar a g-ceann (ós a g-ceann MS. 23 E. 16), over them, for them; air ċeann, or a g-ceann, *comp. prep.* to, or for, in which sense it is used after a verb expressive of motion.

ceannaċ, *s. m.* a buying, a purchasing; a reward.

ceannaiḃ, *s. m. dat. pl.* of ceann.

ceannḟort, *c. s. m.* a chief, a leader, a ruler, a governor; *gen.* cinnḟuirt, *pl. id.*

ceasaċt, *s. f.* fault-finding, grumbling, murmuring; *gen.* -aċta.

ceaṫrar, *s. f.* four persons, men or women.

ceil, *v. a.* conceal, hide; *inf.* do ċeilt.

céile, *s. m. & f.* a spouse, a husband; *gen. id.; indef. pron.* each other; le ċéile, *adv. phr.* together.

céileaḃair, *v. n.* bid farewell, take leave; *inf.* céileaḃraḋ.

céileaḃraḋ, *s. m.* leave, farewell; *gen.* -aiḋ.

céill, *s f. dat.* of ciall.

céirde, *s. f. gen.* of céard, science, art; trade, profession, or calling.

ceud, *num. adj.* a hundred; naoi ceud, nine hundred.

cia, *interrog. pron.* who, which, what.

ciall, *s. f.* sense, reason, meaning; discretion, prudence; *gen.* céille, *dat.* céill.

cian, *adv.* long, lasting, tedious; *comp.* céine.

ċianaiḃ (ó) *adv.* a little while ago.

cíḋ, } *conj.* although, even; cíḋ or gíḋ tra aċt, *comp. conj.*
gíḋ, } howbeit, albeit, however.

gíḋ bé, cibé, or gibé, *indef. pron.* whoever, whatever.

ċíḋfead, *v. a. ir. fut.* of ċim, I see; I shall or will see.

ċíḋtear, *v. a. ir. pres. pass.* used impersonally; as ċíḋtear, damsa, it appears to me; mihi videtur.

ċím, (do) *v. a. ir. pres. tense,* I see; *pt. tense,* ċonnairc; *fut.* ċíḋfiḋ; *cond.* ċíḋfeaḋ; *imp.* feic.

ċinéalaċ (saoir) *c. adj.* (free) clansman, free-born.

cinn, *v. a.* determine, decide, resolve on; *pt. tense,* do ċinn ; *inf.* do ċinneaṁain.

cinn, *s. m. gen.* and *pl.* of ceann.

cinnbeart, *c. s. f.* a helmet, head-dress; *gen.* -beirte, *pl. id.*

cinneaḋ, *v. s. a.* a deciding, determining, resolving on; *gen.* cinnte.

cinneaḋ (do), *v. a. pt. pass.* was resolved, decided; *imp. ac.* cinn.

cion, *s. m.* a desire, fondness; *gen.* ceana.

cionn, *s. m.* a form of ceann, *q. v.;* ós a g-cionn, over, or above them; ós bur g-cionn, over ye or you; ionár g-cionn, ahead of us, before us, awaiting us; air a g-cionn, for them, before them; ós cionn, *comp. prep.* over, above.

cionnos, *interrog. pron.* in what way, how, what.

cíorrbaḋ, *s. m.* a slaughtering, maiming, mangling; *gen.* -aiḋ, *pl. id.*

cíorbuiġ, cíorrbuiġ, or -aiġ, *v. a.* take away, waste, consume; shed, mutilate, mangle, mortify; *pt. tense,* do ċíorrbaiġ,

cíos, *s. f.* rent, tax; *gen.* cíosa; cíos-ċáin, a rent-tribute.

ciúṁais, *s. f.* a selvage, edge, borders or limits of a country; *gen.* -se, *pl.* -seaċa; ciuṁais-ġorma, *c. adj. pl.* blue-bordered.

clais-leaṫna, *c. adj. pl.* of -leaṫan, wide-grooved; *fr.* clas, a furrow, a trench; a hollow, a groove.

clann, *s. f.* a tribe, a clan, children; *gen.* cloinne; *dat.* cloinn, *pl.* clanna.

claoċloḋ, *s. m.* a change, an alteration; a reflection (17); *gen.* -oiḋ, *pl. id.*

claoiḋ, *v. a.* defeat, subdue, conquer; *inf.* (*ir*) do ċlaoiḋe.

claoiḋeaḋ. (do), *v. a. pt. pass.* of claoiḋ.

claon, *adj.* bent, inclined.

clár, *s. m.* a board, a table; a plain; *gen.* -áir, *pl. id.* and clára.

clé, *ind. adj.* left, left-handed.

cleaċt, *v. a.* and *n.* accustom, habituate, inure, practise, use; *inf.* cleaċtaḋ.

cleas, *s. m.* a feat, a feat in legerdemain; a play, a trick; *gen.* cleasa, *pl. id.* and -seana.

cléib, *s. m. gen.* of cliab.

cleiṫin, *s. f.* a breast, a chest; *gen.* -ine.

clí. *ind. adj.* left; also clé.

cliab, *s. m.* a breast, a chest, bosom; *gen.* cléib, *pl. id.*

cliaṁain, *s. m.* a son-in-law; *gen.* cleaṁna, *pl.*cleaṁnaċa.
cloċ, *s. f.* a stone: *gen.* cloiċe, *pl.* cloċa, *dat. pl.* cloċaiḃ.
cloiċ, *s. f. dat.* of cloċ.
cloiḋeaṁ, *s.m.* a claymore, a sword; *gen.* cloiḋiṁ, *pl.*cloiḋṁe.
cloiḋṁe, *s. m. pl.* of cloiḋeaṁ.
cloinn, *s. f. dat.* of clann; *gen.* cloinne.
clos, *v. a. ir. pt. pass.* was heard; *pt. part,* having heard; *imp. ac.* cluin.
clu, *s. m.* fame, renown; *gen. id.*
cluas, *s. f.* an ear; *gen.* cluaise, *pl.* cluasa, *dat. pl.* cluasaiḃ.
cluiċṫe, *s. m. pl.* of cluiċe, a game; also funeral games, or solemnities.
cluin, *v. a. ir.* hear; *pt. tense,* ċualaiḋ; *inf.* do ċlos and ċloistin; *pt. pass.* do clos, was or were heard.
cnáṁ, *s. m.* a bone; *gen.* cnáiṁ, *pl.* cnáṁa.
cnáṁarlaċ, *s. f.* a skeleton.
cneaḋ, *s. f.* a wound; *gen.* cnéiḋe, *pl.* -eaḋa; aos cneaḋ, the wounded.
cnoc, *s. m.* a hill; *gen.* cnuic, *pl. id.* and cnoca; *anglicised,* knock.
cnocán, *s. m.* a little hill; án *diminutive; gen.* -áin, *pl. id.*
cnuic, *s. m. gen.* of cnoc.
coċall, *s. m.* a cloak, a mantle; *gen.* -aill, *pl. id.*
codlaḋ, *s. m.* sleep; *gen.* codalta.
cogaḋ, *s. m.* war; *gen.* cogṫa, in text, cogaiḋ (12); *pl.* -gaiḋ, -gṫuiḋe and -gṫa.
cogair, *v. a.* whisper; *pt. tense,* do ċogair.
cogar, *s. m.* a whisper; a conspiracy; *gen.* -air.
coicṫiṫis, *s. f.* a fortnight; *gen.* -ise, *pl.* -seaċa.
coiḋċe, *adv.* ever; always.
coill, *s. f.* a wood, a grove; *gen.* coille; *pl.* coillte, *gen. pl.* -teaḋ.
cóiṁ, *see* cóṁ.
cóiṁḃriseaḋ, *v. a. inf.* to break utterly, or completely.
cóiṁċéim, *c. s. f.* equal degree or dignity; *gen.* -ċéime, *pl.* -ċéimeanna, *gen. pl.* -ċéimeann.
cóiṁḋeas, *c. adj.* convenient, suitable; well adapted.
cóiṁḋíoċra, *c. adj.* ardent, diligent; go cóiṁḋioċra, very ardently.
cóiṁéirġe, *c. s. f.* a combined rising, an insurrection.
cóiṁeud, *v. a.* watch, guard, keep, preserve; *inf. id;* ag cóiṁeud, *pres. part.* guarding.
cóiṁeud, *s. m.* a guarding, watching, observing: inspection; *gen.* -euda; luċṫ cóiṁeuda, a body of guard, a guard.

cóiṁeuda, *v. s. gen.* of cóiṁeud.

cóiṁeuduiḋe, *s. m.* a guardian, a protector; *gen. id.*

cóiṁḟirtil, *c. adj.* courageous.

cóiṁlíonṁaire, *c. adj. comp.* of cóiṁlíonṁar, numerous, plentiful, populous.

cóiṁneasa, *c. adj. comp.* of cóṁḟogus, near; next.

cóiṁreaṁar, *c. adj.* equally thick.

coinne, *s. f.* a meeting; *gen. id;* ionad coinne, a place of meeting, a rendezvous: a g-coinne, *comp. prep.* against.

coinneall, *s. f.* a torch; *gen.* -nnle, *pl.* -nnlí.

cóir, *adj.* right, just; *comp.* córa: gur cóir do Luġ, that it was right for Lugh, that Lugh ought.

coire, *s. f.* a cauldron, a boiler; *gen. id. pl.* -eaḋa; explained by scaball, in *Cormac's Gloss.*

coiriġ, *v. a.* prepare, arrange, dress out, rig; *inf.* do ċoruġaḋ.

coiriġeaḋ, *v. a. pt. pass.* of coiriġ; was or were prepared, or made ready.

cois, *s. f. dat.* of cos.

coitċeann, *adj.* vulgar, common, public; go coitċeann, *adv.* in common, in general.

coitċinne, *adj. gen. fem.* and *pl.* of coitċeann; a g-coitċinne, *adv.* in common, in general.

coloṁan, *s. m.* a pillar, a prop, pedestal; *gen.* -ain, *pl. id.*

cóṁ, *inseparable prefix;* usually prefixed to words whose first vowel is broad, and cóiṁ to words whose first vowel is slender. It sometimes signifies *equal, mutual, corresponding;* it is also used in the same sense as the prefix *con* or *com* in the English, as cóṁḋáil, a convention; whilst in many places it is a simple intensitive.

cóṁainm, *s. m.* a surname, an additional name, the peculiar name by which one is known.

cóṁair, *s. f.* presence; *gen.* -re: air a ċóṁair, before him (11); fá n-ár g-cóṁair, against us (25); fá ċóṁair, *comp. prep.* for, against.

cumairce, *s. f.* mercy, protection; *gen. id.*

cóṁairle, *s. f.* counsel, advice; decision; *gen. id.*

cóṁairliġ, *v. a.* counsel, advise, consult; cóṁairliġṫear aca (*impersonal*), they advise with each other; *inf.* cóṁairliuġaḋ.

cóṁaltaḋa, *s. m. pl.* of cóṁalta, a foster brother; *recte* cóṁḋalta.

cóṁárd, *c. adj.* equally high, exalted.

cóṁarsa, *s. f.* a neighbour; *gen.* -san, *dat.* -sain, *pl.* -sanna: phonetic form of old Ir. irreg. superlative comnessam.

comas, *s. m.* strength, power; *gen.* -ais.

cóṁḋáil, *s. f.* a convention, a meeting, an interview; opposition; *gen.* -ḋála, when used in government with the *prep.* a, it very often denotes hostile opposition; *ex.* (52); hence the *comp. prep.* a g-cóṁḋáil, in the rencounter of; the *prep.* a does not, however, always restrict it to this meaning; as do ġaḃ an riġ ina g-coinne agus ina g-cóṁḋáil (44), the king went to meet and interview them.

cóṁḋaingean, *c. adj.* very strong, secure.

cóṁḋaingne, *c. adj. pl.* of preceding.

cóṁḟearḋa, *recte* cóiṁ-ḟearḋa, *c. adj.* very manly; *fr.* ċóṁ, *intensitive*, and fearḋa, *fr.* fear, a man.

cóṁḟogus, *c. adj.* equally or very near; *s. m.* proximity, vicinity.

cóṁlann, *s. m.* a combat; *gen.* -lainn; *fr.* cóṁ and lonn, angry.

cóṁluaṫ, *c. adj.* as swift, equally swift.

cóṁṁaiṫ, *c. adj.* so good, so excellent, equally good.

cóṁṁór, *c. adj.* so great, equally great.

cóṁnuiġe, *s. f.* a dwelling, a habitation; *gen. id.*

comóraḋ, *v. a. inf.* to gather together, or assemble; *imp.* comór.

compar, *s. f.* the body, chest, trunk.

cóṁrac, *s. m.* a meeting, a junction; a fight, a combat; also *inf.* of the verb cóṁraic.

cóṁráḋ, *s. m.* a conversation, a dialogue; *gen.* -áiḋ, *pl.* -ráite; *i.e.* coṁ (con) together, and ráḋ, to speak.

cóṁraic, *v. a.* fight, battle, combat; *pt. tense*, do cóṁraic, *inf.* do ċóṁrac.

cóṁrún, *s. m.* a conspiracy, a joint design; *gen.* -rúin, *pl. id.* luċt cóṁrúin, conspirators.

cóṁraṁaċ, *adj.* marked, indented, (17). O'Curry.

cóṁsanaḋ, *recte* cóṁsuanaḋ, quietness, rest, tranquillity; *fr.* cóṁ, *intensitive*, and suanaḋ or suan, rest, repose; cuṁsanaḋ, in *O'Reilly's Dic.*

cóṁsanntaċ, *c. adj.* so desirous, covetous, greedy.

cóṁsoillseaċ, *c. adj.* equally bright, or luminous.

cóṁurránta, *c. adj.* so intrepid, daring, or dauntless.

con, *s. f. gen.* of cu, a hound.

conair, *s. f.* a way, a path; *gen.* -aire.

ċoncadar (do), *v. a. ir. pt. tense*, they saw. } *imp.* feic.
ċoncamar (do), *v. a. ir. pt. tense*, we saw. }

congnaḋ, *s. m.* help, succour; *gen.* conganta; also cungnaṁ.

ċonnairc (do), *v. a. ir. pt. tense*, he or she saw.

cor, *s. m.* a turn, occasion; engagement, pledge, surety; do'n ċor so, upon this turn; *gen.* coir, *pl. id.*; also cur, *gen. and pl.* cuir.

corp, *s. m.* a body, a corpse; *gen.* cuirp, *pl. id.*

cortair, *s. f.* a border, fringe, embroidery; *gen.* -taire.

coruġaḋ, *v. a. inf.* of coiriġ, arrange, dress out, rig; used *passively* at p. 36.

coruiġeaċt. *s. f.* a surety, guarantee, recognisance; *gen.* -eaċta.

cos, *s. f.* a foot; *gen.* coise, *pl.* cosa.

cosain, *v. a.* defend, contend; *inf.* do ċosaint, or do ċosnaḋ.

cosaṁail, *adj.* like, alike, resembling.

cosgar, *s. m.* slaughter, havoc; *gen.* -air.

cosnaḋ, *v. a. inf.* of cosain.

cosnaṁ, *s. m.* defence, protection; *gen.* cosanta.

crann-reaṁra, *c. adj. pl.* of -reaṁair, thick-shafted.

creaċ, *s. f.* a cattle prey, plunder, booty, spoil; *gen.* creiċe; *pl.* creaċa, *dat. pl.* -ċaiḃ.

créaċt, *s. f.* a sore, scar; *gen.* créaċta, *pl. id.*

creud, }
créad, } *interrog. pron.* what.

criċe, *s. f. gen.* of críoċ.

crioċ, *s. f.* a region, country, territory; end, limit, conclusion; *gen.* criċe, *pl.* críoċa, *dat. pl.* -aiḃ.

críoċnuġaḋ, *v. s.* an ending, finishing, accomplishing; *gen.* -uiġte; *fr.* críoċnuiġ, end, finish, accomplish.

cro, *s. f.* a fortress, a fortified place; a pen or circle of brave men ranged round their chief in battle—O'Curry; blood, gore; an eye or socket, as in cro-ḟairsinge, *c. adj. pl.* of -ḟairsinge, wide socketed.

croḋ, *s. m.* property, chattels; *gen. id.*

croḋa, *adj.* valiant, brave, heroic; go cróḋa, valiantly.

croiceann, *s. m.* a skin, a hide; *gen.* croicinn, *pl.* croicne.

croiḋe, *s. m.* a heart; *gen. id. pl.* croíḋte, *gen. pl.* croiḋteaḋ.

cromaiḋ, *v. a. and n. imp. pl.* of crom. bend, swoop; *inf.* do ċromaḋ.

cros-órḋa, *c. adj.* golden crossed, gold-guarded.

cruaḋ, *adj.* hard, firm, difficult; severe, stiff, stubborn; cruaḋ-niṁneaċ, very deadly.

cruas, }
cruaḋas, } *s. m.* hardness, rigour, strength; *gen.* -ais.

cruṫ, *s. f.* form, shape, appearance; *gen.* croṫa.

cu, *s. f.* a hound; *gen.* con; *dat.* coin; *pl.* cointe.

ċuaḋdar (do) *v. n. ir. pt. tense,* they went }
ċuaḋmar (do) *v. n, ir. pt. tense,* we went } *imp.* téiḋ, go.

ċuaiḋ (do) *v. n. ir. pt. tense,* he or she went; mar do ċuaiḋ aca air gaċ drong, how they had overcome every people (48); *lit.* how it went with them over every people.

cuairt, *s. f.* a visit, a visitation, a tour; *gen.* -arta.

ċuala }
ċualaiḋ } (do) *v. a. ir. pt. tense,* he or she heard, or did hear. }
ċualadar (do) *v. a. ir. pt. tense,* they heard, or did hear. } *imp.* cluin.

cuan, *s. m.* a bay, a haven, a harbour; *gen.* -ain, *pl.* -anta.

cuḃat, *i.e.* cóṁḟad, an equal or corresponding depth. See note 67*a*.

ċuca *prep. pron.* to them; *emph.* ċucasan
ċugaiḃ. *prep. pron.* to ye, *emph.* ċugaiḃse
ċugainn *prep. pron.* to us; *emph.* ċugainne
ċugat *prep. pron.* to thee; *emph.* ċugatsa

Used after verbs expressive of motion, like the *prep.* ċum, to or for, which, with the *personal pronouns* unites to form these combinations.

cuiḃe, *ind. adj.* meet, seemly, proper, fitting.

cuid, *s f.* a part, a portion; *gen.* coda.

cuideaċt, *s. f.* a party, a company; *gen.* -eaċta.

cuideaċtain, *s. f.* company, society.

ċuige, *prep. pron.* to him, to it; *fr.* ċum, *prep.* and é.

cuileán, *s. m.* a whelp; *gen.* -ein, *pl. id.*

cuingim, *v. a. pres. tense,* I request; *imp.* cuinig.

cuinig, *v. a.* request, desire, solicit, require, demand; *inf.* (*ir.*) do ċuingiḋ.

cuir, *v. a.* put, place, send, despatch; oblige, force, compel, constrain: ba éadtualang duine eile agus a anbreaṫ do ċuir ċuige iad, it was the oppression of another man and his unjust sentence that forced them to it (48); cuir air, put on, yoke, as do cuireaḋ an carbad orra, the chariot was yoked to them; fight, as, a ṫriar ḟionn do ċuir mór ngleo, O ye three fair ones, who fought many fights (63); an caṫ do ċur, to give the battle; cast, fling, throw (with the *prep.* de), as, do ċuireadar an luċt cóiṁeuda a lám-arma uile ḋíoḃ, the guarding party cast all their hand-weapons from them (34) ; try, attempt, endeavour, as, beir leat bior, ó ḃí tu cóṁurránta sin, agus cur ċum a ḃeirte d'ár n-aiṁḋeóin leat, take a spit with thee, since you were that brave as to attempt to carry it off with thee despite us (57) ; employ ór engage at, as, níor fuair (sé) innte aċt banntraċt ag cur druine agus curtaire, he only found in it (the island) a body of women engaged at needle-work and embroidery ; do ċur ós árd, to proclaim publicly ; *pt. tense,* do ċuir ; *fut.* do ċuirfiḋ, *cond.* do ċuirfeaḋ ; *inf.* do ċur ; *pt. pass.* do cuireaḋ.

cuirp, *s. m. gen.* of corp.

cúis, *s. f.* a cause, circumstance, affair ; *gen.* cúise ; *pl.* cúiseanna, *gen. pl.* cúiseann.

cuisle, *s. f.* a pulse, a vein ; *gen.* cuislean, *dat.* cuisleain, *pl.* -leanna.

cúl, *s. m.* the back part of anything ; *gen.* cúil : cúl a ċinn, the back part of his head.

cuṁ, also written do ċum, *comp. prep.* (governs the *gen.* case) to, unto ; used after verbs denoting motion, whether the verb be expressed or understood (10) ; for the purpose of, in order to ; as, do léig sé sinne as, ċum sgéala d'innsin daoibse, he let us away from there in order to tell the tidings to ye (7).

cúṁaċ, *adj.* sorrowful, mournful.

cuṁaċt, *s. f.* power, might, ability; *gen.* -aċta.

cúṁaḋ, *s. f.* mourning, sorrow, grief ; *gen.* -aiḋe, *dat.* -aiḋ.

cúmaḋ, *s. m.* form, model, pattern ; cúma, *id.*

cuṁain, *v. a.* remember ; níor ċuṁain leo, they did not remember.

cumas, *s. m.* strength, power ; *gen.* -ais.

cungain, *v. a.* help, assist, succour ; *inf.* do ċungnaṁ.

cungnaṁ, *v. s. m.* help, assistance, succour, aid ; *gen.* cunganta ; *inf.* of cungain ; ag cungnaṁ, *pres. part.* helping, assisting.

cunnraḋ, *s. m.* a covenant, an agreement, a league ; *gen.* cunnarṫa, *pl. id.*

cuntaḃairt, *s. f.* danger, jeopardy, peril, venture ; *gen.* -te.

ċur (do), *inf.* and *pres. part.* of cuir ; *sb.* a putting away, a banishing.

curaḋ, *s. m.* a champion, a warrior ; *gen.* and *pl.* -aiḋ ; *fr.* the *obs. subs.* cur, power, manliness.

curaċ, *s. m.* a coracle, a boat of wickerwork, covered with skins in olden times, for which is now substituted tarred calico ; *gen.* -aiġ.

curanta }
curata } *ind. adj.* heroic, brave, courageous, gallant.

curataċt, *s. f.* heroism, bravery ; *gen.* -aċta.

cu-sa, cu, a hound, with the emphatic particle sa.

d', *contr.* for do, *poss. pron.* ; used before words beginning with a vowel or f aspirate. The d' of do is also sometimes changed into t' before a vowel.

d', *contr.* for do, sign of the *past*, *fut. cond.* and *infinitive* of verbs. See do.

d', *contr.* for the *prep.* do or de, which see.

d'a, *contr.* for the *prep.* de and the *poss. pron.* a ; of his, her, its, their ; for the *prep.* do, in its signification of to, of, by, or with ; of, to, by, or with his, her, its, their ; and of these *prepositions* and a, the *relative* ; to or of whom, which, all that, what. d'a is also written da.

da, sometimes used for ag, sign of the *pres. part.* ; as da loisgaḋ, burning them (34).

dá, *rel. pron.* who, which, that ; all who, all that, what.

dá, *num. adj.* two.

dá, *conj.* if (*causes eclipsis*) ; requires always to be followed by the *cond.* mood.

dá, *conj.* though, however ; dá mionca, however often.

dáil, *s. f.* a meeting, convention ; a hostile meeting (21) ; *gen.* dála.

dáil, *s. f.* news ; *gen.* dála (21.)

daingne, *adj. pl.* of daingean, fast, close, secure ; strong, firm ; *comp. id.*

dála, *comp. prep.* (*governs the gen. case*), as to, as for, concerning, as regards.

dála, *gen.* of dáil.

dalta, *s. m.* a foster son ; *gen. id. pl.* -taḋa.

dam, *prep. pron.* to or for me ; compounded of do and mé ; *emph.* damsa.

dán, *s. m.* a poem, a song ; art, science, trade, a calling, profession; *gen.* dána, *pl.* dánta.

danarḋa, *ind. adj.* cruel.

daoiḃ, *prep. pron.* to ye, for ye ; *fr.* do and iḃ ; *emph.* daoiḃse.

daoine, *s. m. pl.* (*ir.*) of duine.

daol, *s. m.* a chafer, a leech ; *gen.* daoil.

daona, daonna, } *ind. adj.* human.

dár, *contr.* of *prep.* do or de, and ár *poss. pron.*; of, to, by, or with our.

dár, *contr.* of dá, the *rel. pr.* and ro, sign of the *pt. tense*, before which it is used.

dar, *prep.* by, through; used in swearing.

dara, *num. adj.* second.

dat, *s. m.* a colour, a complexion; *gen.* data, *pl.* -ṫanna, *gen. pl.* -ṫann.

daṫ-áille *c. adj*, *pl.* of daṫ-álainn, beautifully coloured or complexioned; áille *pl.* of áluinn.

daṫ-álainn, *adj.* beautifully-complexioned.

de, *prep. pron.* of him, of it; de féin, of himself: *prep.* of, off, from, by, contracted to d' before an initial vowel or f aspirate. Do is often used for this *prep.*

deaċaiḋ, *v. n. ir. pt. subj.* of téiḋ, go; no go n-deaċaiḋ aca orra, until they had subdued them (40).

deacair, *adj.* difficult, hard; *comp.* -cra.

deaċdaois, or deaċadaois (dá n-) *v. n. ir. cond.* of téiḋ; they would go or would have gone; raċfaidís is the usual form of the *cond.* of this verb, but deaċaim, which supplies téiḋ with the *pt. subj.*, and in some cases, according to *O'Donovan*, with the *past tense* of the *indic. mood*, furnishes in this instance also a conditional form of the verb (18).

deáġ, *adj.* good, excellent; written déiġ before a word whose first vowel is slender. It is always used in composition.

déag, deug, } *num. adj.* ten; used only in composition, as dá ḋéag, twelve.

deáġ-ḃaile, *c. s. m.* a noble residence.

deáġ-ḃárc, *c. s. f.* a good or well-made ship; *gen.* -ḃáirce, *pl.* -ḃárca.

deáġ-ċulaiḋ, *c. s. m.* or *f.* suitable, good, or becoming accoutrements, armour.

deáġ-ḋán, *c. s. m.* an excellent poem.

deáġ-ḋuine, *c. s. m.* a patron. *O'Curry.*

deáġ-laoċ, *c. s. m.* a trained or expert warrior.

deáġṡluaġ, *c. s. m.* and *f.* a well-equipped host or army; *gen.* -aiġ, and -aiġe, *pl.* -aiġte.

deáġṫapa, *c. adv.* very quick, active, or expeditious.

dealḃ, *s. m.* frame, figure, form, shape; face, appearance; *gen.* -ḃa, *pl. id.*

deallraḋ, *s. m.* splendour, illumination, brightness; *gen.* -aiḋ.

dealuġaḋ, *v. s. m.* a parting, separating; a separation; *gen.* -uiġṫe: *inf.* and *pres. part.* of dealuiġ, part, separate.

déan, *v. a. ir.* do, make, act, perform: see deun.

déanaṁ, *v. s.* a making, doing; *gen.* déanṁa.

déanaṁ, *v. a. ir. inf.* and *pres. part.* of déan, or déun.

déanfaiḋ, *v. a. ir. fut.* shall or will do; *imp.* déan, or deun.

deara (fá) (under) notice; deara, *sb.* notice, cognizance; tug fá ḋeara a ṫoċailt, (he) caused its digging or it to be dug (19); under this idiomatic use of fá deara come the examples given in O'Brien's Dictionary; tug sé fá deara orta, he commanded or obliged them; do ḃéar fá deara, I will cause, or bring to pass; also I shall take notice."

dearḃ, *adj.* sure, certain, true, real; go dearḃ, *adv.* of a certainty.

dearḃráṫair, *c. s. m.* a real brother; *fr.* dearḃ, and bráṫair, which see.

déarfaiḋ, *v. a. ir. fut.* of abair; will say.

dearg, *adj.* red; real: dearg is very often used as a first factor of compounds to denote intensity; metaphor taken from heated metal.

deargaḋ, *v. a. pt. pass.* was or were wounded; *imp.* dearg, wound, hurt.

dearg-ár, *c. s. m.* great slaughter; *fr.* dearg, red, which may be here regarded as an intensitive, and ár, slaughter.

dearg-ór, *c. s. m.* red or brilliant gold.

deargṫaoi, *v. a. hab. pt. pass.* used to be wounded.

dearmad, *s. m.* forgetfulness, oversight; *gen.* -aid.

deárna, *v. a. ir. pt. subj.* made, acted, or did act.

deárnaḋ, *v. a. pt. pass. subj.* of déan.

dearoil, *adj.* poor, wretched, miserable.

deas, *s.* the south; *adj.* pretty, handsome; ready, dexterous, expert, proper, fit; *comp.* deise.

deasuiġ-aiġ, *v. a.* prepare, get or make ready; *pt. tense*, do ḋeasuiġ; *inf.* -uġaḋ.

deasuiġeaḋ, *v. a. pt. pass.* was or were prepared.

dée, *s. m. pl. ir.* of dia, a god.

déiġ, *adj.* see deáġ.

déiġeanaċ, *adj.* last, hindermost, hindmost.

déiġleaba, *c. s. f.* a good, or comfortable bed; *gen.* -leabṫa, *pl.* -leapṫaċa.

deiṁin, *s. f.* assurance, certainty; *gen.* -ṁne.

déine, *s.* ardour, vehemence.

déineaḋ, } *v. a. imp.* 3. let (him) do; *imp.* déan.
déanaḋ, }

deir, (a) *v. a. ir. press. tense* of abair.

deirḃṡiur, *c. s. f.* a real sister; *gen.* -ṡiura; *fr.* dearḃ, real, and siur, a sister.

ḋeire, (fá) *comp. adv.* at last.

deireaḋ, *s. m.* the end or conclusion; fá ḋeireaḋ, at last.

deirṫear, (a) *v. a. ir. pres. pass.* of abair; (it) is said.

deise, *s. f.* dress, accoutrements; *gen. id.*

déiṫib, *s. m. dat. pl.* of dia, a god.

deoċ, *s. f.* drink; *gen. ir.* diġe, *pl.* deoċa.

ḋeóiġ, (fá) *adv.* finally, at length.

deóin, *s. f.* will, consent, accord; *gen.* -ne; do ḋeoin, *adv.* willingly.

deun, *v. a. ir.* do, make, act, perform; also déan and déin; *pt. tense* do riġne; *hab. past,* ġníḋeaḋ; *fut.* deunfaiḋ; *cond.* deunfaḋ, dearnaḋ, or diongnaḋ; *inf.* do ḋeunaṁ.

deunaṁ, *v. s.* making, doing, composing; *gen.* deunṁa; *inf.* and *pres. part.* of déan or deun.

di, *prep. pron.* of her, of it; a *negative particle; see* dío.

dia, *s. m.* a god; *gen.* dé, *pl.* dée, or déiṫe.

diaiġ, } (a n-) *comp. prep.* after; ina diaġ, after him or it; ina diaiġ, after her or it; inár or ionár n-diaiġ, after us; ina n-diaiḋ, after them.
diaiḋ, }

dian-ḃruiṫe, *pt. part.* fearfully or dreadfully bruised crushêd, broken; *fr.* dian, *intensitive,* and bruiṫe, *pt. part.* of bruiṫ, bruise, crush.

dias, or dís, *coll. sub. f.* two persons or personified objects; *gen.* díse or déise.

diḃ, *prep. pron.* to ye or you; *emph.* díḃse; also daoiḃ; *fr.* do and iḃ.

diġ, *s. f. dat.* of deoċ; *gen.* diġe.

dileann, *s. f.* a flood, deluge; *gen.* dílinne, in Text díleanna.

dilis, *adj.* faithful, trusty, friendly; *comp.* dísle.

diṁeall, *c. s. m.* an insignificant or little mass; *fr.* dí a *negative prefix,* and meall, a heap, a lump.

din-leaṫan, *comp. adj.* wide protecting or sheltering; *fr.* díon, shelter, protection, and leaṫan, wide.

dinne, *prep. pron. emph.* of dinn, from us, of us, off us.

Dío, *privative particle*, like the English prefix *in* or *un*, and used in composition with words, whose first vowel is broad: dí is used before words whose first vowel is slender.

díoḃ, *prep. pron.* of them, off them, from them; *fr.* de, *prep.* and iad.

díoċuiṁne, *c. s. f.* want of memory, forgetfulness, *fr.* Dío, *privative*, and cuiṁne, memory, remembrance.

díoġal, *v. a.* avenge, revenge; *fut.* díoġalfaiḋ, *cond.* díoġalfaḋ.

Díoġaltas, *s. m.* revenge, vengeance; *gen.* -ais.

díograis, *s. f.* a secret, *gen.* -raise; luċt díograise, confidants.

díom, *prep. pron.* of me, off me, from me; from De, *prep.* and mé, me.

díoṁaoineas, *s. m.* idleness: *gen.* -nis.

díon, *s. m.* shelter, protection; *gen.* díona.

diongḃaim, *v. a. fut. pl.*, we shall or will ward off; syncopated *fr.* dingeoḃam; *imp.* diongaḃ, repress, repel, ward off, drive off, repulse.

diorma, *s. m.* and *f.* a troop, a crowd, a multitude; *gen. id. pl.* -aċa.

diot, *prep. pron.* off thee, from thee; *fr.* De, of, off, or from, and tu.

díreaċ, *adj.* straight, direct; gaċa n-Díreaċ, *adv.* directly.

dise, *coll. sub. gen.* of Dias.

disle, *adj. comp.* and *pl.* of Dílis, reliable, secure, firm (17); faithful, beloved (46).

díṫ, *s. f.* want, defect; destruction, injury, loss, detriment; *gen.* díṫe.

diu (a n-) *adv.* to-day; also aniu.

diult, *v. a.* deny, refuse; *pt. tense*, do ḋiúlt, *inf.* do ḋiúltaḋ.

dliġtear, *v. a. pres. pass.* is or are legalised, made lawful; *imp. act.* dliġ.

dlúiṫe, *adj. pl.* of dlúṫ, near, close to, thickly set, close, tight; *comp. id.*

do, *poss. pron.* thy *(causes aspiration).*

do, *prep.* of, off, from, by; often written for the *prep.* de.

do, *prep. pron.* to him or it; for him or it; *emph.* dosan.

do, *prep.* to, for; by, with, denoting the manner, means, or instrument; towards, at, as tug (sé) urċar de, do'n ríġ, he made a cast from him at the king (43); in, on, at; as, do'n ċor so, upon this occasion, do'n taoḃ eile on the other side; do réir, *comp. prep.* according to; d'éis, *comp. prep.* after; d'ionnsaiġiḋ, *comp. prep.* to, towards.

do *(causes aspiration)* sign of the *past tense*, as do ċuaḋdar, they went; of the *fut.* as do raċfaiḋ sé, he will go; of the *cond.* as do ḋeunfamaois, we would do; of the *inf.* as do ṫuitim, to fall; and it is sometimes found accompanying the *pres. tense*, as do beirim, I give.

Do, *negative inseparable prefix*, and often an *augmentative*, implying difficulty, and sometimes impossibility.

dob', *contr.* of do baḋ or buḋ, it was, it would be, the *pt. tense* and *cond.* respectively of the *assertive verb* is.

Dobrón, *c. s. m.* grief, sorrow, concern; *gen.* -bróin.

Doċaide, *adj. comp. degree* with de, postfixed; the more likely, the more probable.

Doċum, *comp. prep.* to, unto; follows verbs of motion, and is very often written simply ċum, which see.

Doḟaisnéise, *c. adj.* indescribable, unspeakable; *fr.* do and faisnéis, tell, prove.

Doġra, *s.* sorrow, sadness.

Dóib, *prep. pron.* to them; *fr.* do and ib.

Dóiġ, *adj.* likely, probable; is dóiġ liom, it is probable to me, methinks, I suppose.

Doilbṫe, *s. f. gen.* of dolb, sorcery.

Doiliġ, *adj.* sorrowful, sad, sorry; *comp.* doilġe.

Doire, *s.* a grove, a wood, a thicket; *gen. id. pl.* -eaḋa.

Doireaḋa, *s. pl.* of doire.

Doirse, *s. m. pl.* of dorus.

Dóirseóir, *s. m.* a doorkeeper; *gen.* -eóra, *pl.* -óiriḋe.

Dom', for do mo, to my, used before a vowel or f aspirate.

Doṁan, *s. m.* the world, the universe, the earth; *gen.* -ain.

Do'n,
Don, } *contr.* for *prep.* do or de and an, the article.

Donn, *adj.* brown; donn-lasraċ, *c. adj.* brown flaming. *O'Curry.*

Dorus, *s. m.* a door; *gen.* doruis, *pl.* doirse.

Dosan, *prep. pron. emph.* of do.

Dot', *prep.* do and t' euphonic for do, *poss. pron.* thy.

Draoi, *s. m.* a druid; *gen. id. pl.* draoiṫe, *gen. pl.* draoiṫeaḋ, and druaḋ.

Draoiḋeaċt, *s. f.* druidism, magic, spell, enchantment; *gen.* -eaċta.

dréaċt, } s. m. a poem; gen. dréaċta, pl. id.
dreuċt,

dream, s. m. a tribe, a people, company, a band; gen. -ma.

droċ, *prepositive particle*, and is generally written droiċ before words whose first vowel is slender. It is never used except in composition, and signifies bad, evil, wicked, mischievous, sad, calamitous; but its shades of meaning are best determined by the context; as droiċ ḟreagraḋ, an unfavourable reply.

drom, *s. m.* a back; *gen.* droma, *pl,* dromanna.

drong, *s. m.* or *f.* a people, a multitude; party, persons; *gen.* druinge and -oinge.

drongḃuiḋne, *c. s. f. gen.* of drong-ḃuiḋean, a vast multitude.

druid, *v. a.* close, shut; *pt. tense,* do ḋruid.

druim-ċlaḋaiḃ, *c. s. dat. pl.* of druim-ċlaḋ, a ridge mound; druím is also written drim.

druin, *s. f.* needle-work, embroidery; *gen.* -ne.

duais, *s. f.* a reward, present, prize; *gen.* -se, *pl.* -seanna.

duan, *s. m.* a song, poem; *gen.* duana, *pl.* -nta.

duḃ, *v. a.* blacken; *pt. tense, id.*; *inf.* do ḋúḃaḋ.

duḃ, *adj.* black, dark; duḃ-ġorm, dark-blue.

dúḃaċas, *s. m.* sadness, sorrow, melancholy; *fr.* dúḃaċ, melancholy, grieved.

dúḃaḋ, *s.* mourning, sorrowfulness; cheerlessness; síor-ḋúḃaḋ, utter cheerlessness; also *inf.* of verb duḃ.

duḃairt, (a) *v. a. ir. pt. tense* of abair; he or she said.

duḃ-ġorm, *c. adj.* dark-biue; *comp.* -ġuirme.

dúḃla, *s. m.* a challenge, defiance; duḃlán, *O' Reilly.*

duḃradar, (a) *v. a. ir. pt. tense* of abair; they said.

duine, *s. m. and f.* a person (man or woman); *gen. id. pl.* daoine, people, mankind.

dúinn, *prep. pron.* to us; *emph.* dúinne; *fr.* the *prep.* do and inn.

duit, *prep. pron.* to thee; *emph.* duitse; *fr.* the *prep.* do and tu.

dul, *v. n. ir. inf.* and *pres. part.* of téiḋ.

dún, *s. m.* a fortified residence, a fort; *gen.* dúna or dúin.

dúṫraċtaċ, *adj.* diligent, assiduous, zealous; go dúṫraċtaċ, *adv.* diligently; *fr.* duṫraċt, diligence, assiduity, zeal.

é, *pers. pron. acc. case,* him, it; é féin, himself; it is used proleptically with the assertive verb is, and passive verbs.

eaċ, *s. m.* a steed, horse; *gen.* eiċ, *pl. id.*

éaċt, *s. m.* an achievement, exploit, feat; *gen.* éaċta.

éaċtraiḋ, *coll. sub.* cavalry, a stud of horses.

eaḋ, *indef. pron.* it; used proleptically with the verb is; as is eaḋ a déarfaiḋ sé náċ leis í, what he will say is, that he does not possess it.

éadan, *s. m.* the forehead; face, countenance; *gen.* -ain, *pl. id.*

éadtualang, *s. m.* see eudtualang.

éag, *s. m.* death; see eug.

éag,
eug, } *negative prefix*, signifying not, and having the same effect as the English negative *un* or *in*. Ei is substituted for it before a word whose first vowel is slender.

éaga, *s. m. gen.* of éag.

eagla, *s. f.* fear, timidity, fright; *gen. id.:* air eagla, for fear, lest, air eagla go, for fear that, lest that.

éagsaṁla, *c. adj. pl.* of éagsaṁail, incomparable, matchless; *fr.* éag, *in* or *un*, and saṁail.

eala, *s. f.* a swan; *gen. id. pl.* -aiḋe.

ealaḋa, *s. f.* learning, skill, art, science; *gen.* -aḋan, *dat.* -aḋain, *pl.* -aḋna.

éan, *s. m.* a bird; see eun.

éarc, *s. f.* a tax, a tribute; *gen.* -ca.

earraḋ, *s. m.* dress, armour, accoutrements; a military suit, a complete armour; *gen.* -aiḋ, *pl.* -aiḋe, and -aḋa.

earraiḋ,
earraiġ, } *s. m. gen.* of earraċ, Spring.

eas, *negative particle.*

easga, *s.* the moon.

easláinte, *c. s. f.* sickness, infirmity; *gen. id.; fr.* eas *negative*, and sláinte.

easonóir, *c. s. f.* dishonour; *gen.* -onóra; *fr.* eas, *negative* and onóir.

eatorra, *prep. pron.* between them; eatorra féin, between themselves; *fr.* eidir or eadair, between, and iad, them.

eiċ, *s. m. pl.* of eaċ, a steed.

éideaḋ, *s. m.* apparel, raiment; *gen* -diḋ, *pl.* éideaḋa.

eidiġṫe, *pt. part.* armed, accoutred; *fr.* eidiġ, arm, accoutre; *root* eide, armour.

éigean, *s. m.* force, violence, compulsion, *gen.* -gin; air éigean, *adv.* by force.

éigin, *indef. pron.* certain, some.
éigne, *s. f.* a salmon ; *gen. id.*
eile, *adj.* other, another, else.
éin, *s. m. gen.* and *pl.* of eun.
éirġe, (ag) *pres. part.* of eiriġ ; *infin. id.*
éirġe, *v. s. f.* a rising ; *gen. id.*
éiriġ, *v. a.* and *n.* rise, arise ; proceed, go ; succeed ; as, dá n-éirġeaḋ bun d-turus uile lib go d-tí iad, is dóiġ liomsa go n-díoġalfadaois orraib é, should all your expeditions succeed with you unto them, I am of opinion that they will (in the end) avenge him upon ye ; *pt. tense* d'éiriġ ; *fut.* éireoċaiḋ ; *cond.* éireoċaḋ ; *inf.* (*is*) d'éiriġiḋ, and éirġe.
eirleaċ, *pres. part.* ; see oirleaċ.
éis (d') or tar éis, *comp. prep.* after.
éisean }
éision } *pers. pron. emph.* of é ; he himself.
éist, *v. a.* and *n.* hear, hearken, listen ; *inf.* d'éisteaċt.
éisteaċt, *v. s.* a listening, hearing ; *gen.* -aċta ; *fr.* éist, listen, hear.
éisteaḋ, *v. a. pt. pass.* of éist ; do h-éisteaḋ leis (*impersonal*), he was listened to.
eiteall, *s. m.* flight ; *gen.* eitill.
eó, *s. f.* a yew tree.
eoċarġlan, *c. adj.* clear-defined ; *fr.* eoċair, a brim, brink, edge, and glan.
eol, *s. m.* knowledge, discernment ; *gen. id.*
eudtrom, *c. adj.* light ; *fr.* eu, *negative* and trom.
eudtualang, *s. m.* injury, intolerance, harshness ; 29, 45, and 47. See also the Society's Ed. of the "Fate of the Children of Lir."
eug, *s. m.* death ; *gen.* euga ; also éag.
eun, *s. m.* a bird ; *gen.* éin, *pl. id.*

fá, *prep.* (*governs the dative*) under, as, fá ṫalṁain, under the earth ; for, as, ṫugadar clann ríġ Eireann fá íoc na h-earca sin, The Children gave the King of Eire (as guarantee) for payment of that eric (26) ; about, concerning, after a verb expressive of motion, as, téid an sgeul sin fá'n g-caṫraiġ, that news spread about the fortress (34) ; do ċuaiḋ an ríġ a g-cóṁairle fá'n g-cúis sin, the king went into council about that matter (48) ; against, as, do ḃuail (se) fá'n g-carraig cloiċe é, he struck him against the rock of stone (46); according to, as, friṫeolaḋ fá na mianaiḃ féin iad, they were attended to according to their wishes; by (in swearing), as, luiġimse fá na déiṫiḃ aerḋa, I swear by the aerial gods (13). When used in connection with a numeral adjective, fá lends to it an adverbial force, as, fá ṫrí, thrice. Old form of this *preposition* is fo; another modern form is faoi.

facadar, *v. a. ir. subj. pt.* of feic; they saw.

fad, *s. m.* length, the extent of anything, distance: air fad, *comp. prep.* throughout, about.

fada, *adj.* long; of long continuance, for a long time; *comp.* (*ir.*) níos fada, sia, or sire.

fág, *v. a.* leave, quit; abandon, forsake; *pt. tense,* d'ḟág; *fut.* fágfaiḋ; *cond.* fágfaḋ; *inf.* d'ḟágḃáil. fág is a contracted form of fágaiḃ, which is also used.

faġ, *v. a. ir.* find, get. obtain, procure; *pt. tense,* fuair; *fut.* ġéaḃaiḋ; *cond.* ġéaḃaḋ, faġaḋ and fuiġeaḋ; *inf.* d'ḟáġail or d'ḟaġḃáil.

faġad, *v. a. ir. fut. subj.* of faġ; I shall get; also fuiġead.

fáġail, *v. s.* finding, getting, obtaining, procuring; *inf.* of faġ.

fágḃáil, *v. a. inf.* of fágaiḃ.

faicfeaḋ, *v. a. ir. cond.* of feic.

faiceam } *v. a. ir. pres. subj.* of feic; no go ḃ-faiciom,
faiciom } until we see.

faicmís syncopated *fr.* faicfimís, *v. a. pl.* 1. *cond.* of feic; we might or would see.

faicsin *v. a. ir. inf.* of feic.

failleaḋ }
foilleaḋ } *v. a. pt. pass.* of faill, fail, neglect.

fáilte, *s. f. a.* welcome, salutation, greeting; *gen. id.*

fáiltiġ, *v. a.* welcome, greet, salute; *inf.* fáiltiuġaḋ; *pt tense* fáiltiġ.

fairge }
fairrge } *s. f.* the sea; *gen. id. pl.* -eaḋa.

faisdine, *s. f.* prophecy, omen; *gen. id.*

faiṫċe, *s. f.* a field, plain; a lawn, a green; *gen. id.*

faiṫeaṁla, *adj. pl.* of faiṫeaṁail, like a prophet, prophetic; *fr.* faiṫ, a prophet.

fan, *v. a. and n.* stay, remain, stop, desist; *pt. tense* d'ḟan; *inf.* d'ḟanaṁain or d'ḟuireaċ; *fut.* fanfaiḋ; *cond.* fanfaḋ.

fá'n for fá, *prep.* and an, the article; also written fán.

fanamain, *v. a. pres. part.* and *inf.* of fan.
faoḃ-ḋlúṫ, *c. adj.* keen edged, close edged; *fr.* faoḃ, an edge (of a weapon) and dlúṫ.
faoi, *prep.* a form of fá; *prep. pron.* under him or it.
farraḋ, *s. m.* company, *gen.*-aiḋ; a ḃ-farraḋ, *comp. prep.* (*governs the gen. case*), together with, along with; am' ḟarraḋsa (*emph.*) along with me.
faríor, *rectius* faraoir, *interj.* alas.
feaḃas }
feaḃus } *s. m.* superiority; good, goodness.
féaċ, see under feuċ.
féaċain, *v. a. inf.* of feaċ.
feaċt, *s. f.* a turn, time, *gen.* -ta; an dara feaċt, the second time.
feaḋ, (air) *comp. prep.* (*governs the gen. case*) during.
feaḋ, *s.* a tree, *gen.* feaḋa, *pl. id.; dat. pl.* feaḋaiḃ.
féadaḋ, *v. n. inf.* to be able.
féad, *v. n. pt. tense* (he) was able; *inf.* féadaḋ; *fut.* féadfaiḋ, *cond.* féadfaḋ; féadadar, they could, they were able.
féadaim, *v. n. pres. tense,* I can, I am able.
feadaim, *v. a. def. pres. tense,* we know.
feadamar, *v. a. def. pt. tense.* we knew; ní ḟeadamar, we did not know.
feadar-sa, *v. a. def. pres. emph.* I do know.
feaḋma, *s. m. gen.* of feiḋm; aos feaḋma, those serving (on the king).
feann, *v. a.* flay; do feannaḋ, *pt. pass.* was or were flayed.
feall, *s. f.* treachery, falsehood, deceit; *gen.* feille,
fealsaṁna, *s. m. pl.* of fealsaṁ, a philosopher; *gen.* fealsaṁan.
fear, *s. m.* a man; *gen.* (*ir.*) fir, *pl. id.;* fear cóiṁeudta, a guardian, a custodian.
fear, *v. a.* give, grant, bestow, ; shower, pour.
fearaḋ, *v. a. pt. pass.* of fear; was poured-out or given.
fearaid, *v. a. pres. tense,* they give (fight); *imp.* fear.
feargaċ, *adj.* angry, passionate; go feargaċ, angrily; *fr.* fearg, anger.
fearr, *adj. comp.* (*ir.*) of maiṫ, good; is fearr linn, we prefer; dob' ḟearr linn, we would prefer.
fearsad, *v. a. pt. tense* of fear, give (fight) (52); middle Ir. form of old synthetic termination fersat, for the *third pers. pl.* of the *pt. tense indic. active;* modern form, fearadar.
feart, *s. m.* a grave, a tomb; *gen.* fearta, *pl. id.*

féiḃ, *s. f.* riches, goods.

feic, *v. a. ir.* see; *pres. tense* ċíḋ; *pt. tense,* ḋo ċonnairc; *fut.* ċíḋfiḋ; *cond.* d' ḟaicfeaḋ, d' ḟeicfeaḋ, ċíḋfeaḋ, or ċífeaḋ; *inf.* d' ḟaicsin or d'ḟeicsin.

féidir, *adj.* able, possible; *fr.* féadaim, *possum, valeo,* and in this form it answers all the persons, singular and plural, as feidir liom, leat, *etc. O'Brien.* Ní féidir leis, he cannot, it is not in his power.

féiḋm, *s. m.* the customary service due from a vassal to his lord; use, business, employment; need, necessity; *gen.* feaḋma, *pl.* feaḋmanna.

féiġ, *adj.* sharp, bloody; go féiġ, *adv.* sharply.

féil, *adj. gen. mas.* of fial.

féille, *s. f. gen.* of feall.

féin, *emph. suffix,* own, self; uirri féin, upon itself.

feinneaḋa, *s. pl.* also fianuiḋe and féinne, the Fenii, or the famous old Irish Militia; *dat. pl.* feinneaḋaiḃ.

feirrde, i.e. feárr and de, of or off it, written feirr before the slender vowels; the better of it.

feis, *s. f.* a pig, swine; *gen.* -se.

feiṫeaṁ, } *v. a. pres. part.* and *infin.* of feiṫ, wait, await,
feiṫioṁ, } attend, oversee.

feóil, *s. f.* flesh; *gen.* feóla.

feóla, *s. f. gen.* of feóil.

feuċ, *v. a.* look, behold, examine, watch; *pt. tense* d'ḟeuċ; *inf.* d'ḟeuċain; ag feuċain, *pres. part.* watching.

feuċain, *v. a. pres. part.* and *inf.* of feuċ.

feudaim, *v. n. pres. tense,* I can, I am able; *emph.* feudaimse.

feudain, *v. n. cond.* by syncope for feudfainn; dá ḃ-feudain, if I could.

feudfadaois, } *v. n. cond.* they would be able; náċ ḃ-
feudfaidís, } feudfadaois, that they would not be able.

fiaḋnuise, (a ḃ-) *comp. prep.* (*governs the gen. case.*) in the presence of, before.

fiafraiġ, } *v. a.* question, inquire; *pt. tense* d' ḟiafruiġ;
fiafruiġ, } *inf.* (*ir.*) d' ḟiafraiġiḋ; *pres. hist.* fiafruiġeas.

fial, *adj.* generous, liberal, bountiful; *comp.* féile.

fiċead, *num. adj.* twenty.

file, *s. m.* a poet; *gen. id.* and sometimes fileaḋ; *pl.* fileaḋa, *gen. pl.* fileaḋ, *dat. pl.* fileaḋaiḃ.

fill, *v. a.* turn; used reflexively with object implied, to turn (oneself); hence, to return; *inf.* d'ḟilleaḋ; *pt. tense* d'ḟill; *fut.* fillfiḋ; *cond.* fillfeaḋ.

fine, *s. f.* a tribe, family, stock; *gen. id.*

fioḋḃa, *s. f.* a wood, a thicket; *gen.* -aiḋe, *pl. id.*

fioġair, *s. f.* a sign, presage: *gen.* -ġraċ, *pl.* -ġraċa.

fíon, *s. m.* wine; *gen.* fíona.

fionġal, *s. f.* the murder of a relative, or member of the same tribe; *gen.* -aile; *fr.* fine, a tribe and gal, a (cruel) deed.

fionn, *adj.* white, fair, pale; sincere, true.

fíor, *s.* truth (21); see a parallel instance of its use, as a substantive, in O'Donovan's Supp. to O'Reilly's Dic.

fíor, *intensitive insep. prefix;* written fír before words whose first vowel is slender.

fíorḋoiṁne, *c. s. f.* the vast deep; *fr.* fíor, *intensitive* and doiṁne, the deep.

fios, *s. m.* knowledge, *gen.* feasa.

fiosaċ, *adj.* knowing, expert, intelligent; *fr.* fios.

fír, *intensitive prefix;* see fíor.

fir, *s. m. gen. and pl.* (*ir.*) of fear.

firḋeas, *c. adj.* very handsome, pretty; *fr.* fíor, *intensitive* and deas.

fírneiṁneaċ, *c. adj.* very venomous, *pl.* -neiṁneaċa; *fr.* fíor, *intens.* and neiṁneaċ.

flaiṫeas, *s. m.* sovereignty, rule, dominion; *gen.* -is; *fr.* flaiṫ, a prince.

fleisc, }
fleisg, } *s. f. dat.* of fleasg, a wand, a rod.

fliuċ-árd, *c. adj.* humid and high; *pl.* -árda.

fo, *prep.* old form of fá, which see; *adj.* powerful, mighty.

focal, *s. m.* a word; *gen.* -ail, *pl. id.* and focla.

foċair (a b-), *comp. prep.* (*governs the gen. case*) with, together with, along with.

fód, *s. m.* sod, soil, earth.

foġain, *v. a.* serve, suit, suffice, satisfy; *inf. id.*: *O'Donovan* gives foġnaḋ as an *inf.*

fógair, *v. a.* command; *pt. tense* d'ḟógair, *inf.* d'ḟógraḋ

foġanfaḋ, *v. a. cond.* of foġain.

fogas, }
fogus, } *adj.* near, close; *comp.* (*ir.*) níos foigse, or neasa.

fóġluim, *s. f.* learning, instruction; *gen.* fóġlumṫa.

fóġlumṫa, *s. f. gen.* of fóġluim.

fóġnaifiḋ, *v. a. fut.* of foġain.

fógraḋ, *s. m.* an ordinance, decree, order; *gen.* -garṫa, *pl. id.*

foigse, *adj. comp.* (*ir.*) of fogas.

foiliġṫeaċ, *adj.* secret; go foiliġṫeaċ, *adv.* secretly.

foill, *adj.* little.

foilleaḋ, *rectius* failleaḋ, which see.

foillsiġ, *v. a.* reveal, disclose, manifest; *inf.* d'ḟoillsiuġaḋ.

foillsiġeaḋ, *v. a. pt. pass.* of foillsiġ; was or were disclosed; *imp. act. third. pers. sing.* let (him) disclose.

foillseoċad, *v. a. fut.* of foillsiġ; I will reveal.

foillsiuġaḋ, *v. a. inf.* of foillsiġ.

foir, or for, *intensitive insep. prefix*; it is written foir before a word whose first vowel is slender, and for before a word whose first vowel is broad.

foirḋeargaḋ, *pres. part.* and *inf.* of foirḋearg, wound grievously; foir, *intensitive*, and dearg, redden, wound, hurt.

foirleaṫan, *c. adj.* extensive, very wide; *fr.* for, *intens.* and leaṫan, wide.

foirniṁeaċ, *c. adj.* very venomous, bitter, virulent, passionate.

fola, *s. f. gen.* of fuil.

folaċta, *s. f. gen.* of fulaċt.

folaiḃ, *s. f. dat. pl.* of fuil.

folt, *s. m.* hair of the human head; *gen.* fuilt; *dat. pl.* foltaiḃ.

fonn, *s. m.* foundation; hence land; a region, district, country (16).

fonn, *s. m.* a tune, a song (63).

for, *intensitive insep. prefix*; written foir before a word whose first vowel is slender.

for, *prep.* original form of air.

forláṁas, *c. s. m.* possession; the supreme power or authority; *gen.* -ais; *fr.* for, *intens.* and láṁas, *fr.* láṁ, a hand.

forlann, *s. m.* force, power.

forṁna, *s.* the shoulder.

fornoċt, *adj.* dismantled: *fr.* for, *intens.* and noċt, bare, reveal, expose.

fortaċt, *s. f.* help, comfort, relief; *gen.* -ta; In *O'Brien's* dictionary, this word is explained as *ease at the crisis of a disorder*, a definition applicable to the sense in which it is used in Text.

fós, *adv.* yet, moreover.
fosdaḋ, *v. a. inf.* of fosd, stop, hinder, dissuade.
fosgaḋaċ, *adj.* sheltering, protecting; *fr.* fosgaḋ, a shelter, refuge.
foṫruġaḋ, *v. s.* a bathing, annealing.
fras, *s. m.* a shower; *gen.* frasa, *pl. id.*
freagair, *v. a.* answer, reply, take issue; *pt. tense,* d'ḟreagair; *inf.* d'ḟreagraḋ or d'ḟreagairt.
freagarṫa, *s. m. gen.* and *pl.* of freagraḋ.
freagraḋ, *s. m.* an answer, reply; *gen.* freagarṫa, *pl. id.*
freagraḋ, *v. a. inf.* of freagair; ag freagraḋ, *pres. part.* answering.
freasolaḋ, *v. a. pt. pass.* of freasoall, provide, serve, attend, wait on.
fria, *prep.* against.
fríṫ, *v. a. ir. pt. pass.* was or were found; *imp.* faġ; fuaraḋ is now the form in use; behaved or acted, as, d'innseadar a d-toisg do agus mar do fríṫ Luġ orra, they recounted their adventures to him and how Lugh had behaved towards them (55); do fríṫ go maiṫ liom é, he behaved well to me; *O'Brien's Dic. in voce* fríṫ.
frioṫáilte, *s. m. gen.* of friṫeolaḋ, attending, ministering to; luċt frioṫáilte, servants, waiting-men or women, attendants. *O'Donovan's Grammar* gives frioṫolṁa as a *gen.* for this substantive.
frir, *prep. pron.* old form for leir or rir, which see.
fríṫeolaḋ, *v. a. pt. pass.* of friṫeol, serve, attend.
friu, *prep. pron.* with them; modern form leo.
froṁas, *v. a. hist. pres.* tries, tastes; *imp.* froṁ; *inf.* froṁaḋ.
fuair (do), *v. a. ir. pt. tense* of faġ.
fuairneiṁneaċ, *c. adj.* bleak and bitter.
fuar, *adj.* cold, chilly; bleak, uninviting. Fuar is often a simple intensive and before words whose first vowel is slender, it is written fuair.
fuaraiḋbéis, *c. s. f.* the bleak ocean.
fuaradar, *v. a. ir. pt. tense* of faġ; they got.
fuasglaḋ, *s. m*, ransom, redemption; *gen.* -gluiġṫe.
fuaṫ, *s. m.* hatred, aversion, abhorrence; *gen.* fuaṫa.
fuiġdís, *v. a. ir. cond.* of faġ; they might or would get.
fuiġeall, *s. m.* a remainder, remnant, residue, balance; *gen* -ġill.
fúigfidís, *v. a. cond.* of fág or fúig; they would leave.

fuiġinn, *v. a. id.* of faġ; I would get.
fuil, *v. n. pres. subj.* of bí; also the form of the present, used with negatives and interrogatives.
fuil, *s. f.* blood, gore; a family, a tribe; *gen.* fola, *pl. id.*; *dat. pl.* folaiḃ.
fuiliuġaḋ, *v. s.* blood-letting, bleeding, wounding.
fuilteaċ, *adj.* bloody, cruel; go fuilteaċ, bloodily.
fuineaḋ, *s.* a descent; a setting; fuineaḋ gréine, the setting of the sun.
fúinn, *prep. pron.* under us; *fr.* fá, *prep.* and inn
fuireaċ, *v. a. and n. inf.* and *pres. part.* of fan.
fúite, *prep. pron.* under her or it; *fr.* fá, under, and í, her, it.
fulaċt, *s. f.* boiling, roasting, cooking; *gen.* folaċta.
fulang, *v. a. inf.* and *pres. part.* of fulaing, suffer, permit, allow.
furáil, *v. a. inf.* to request, desire, or command, incite or induce; *pt. tense.* d'ḟuráil.
furus, or urus, *adj.* easy; *comp.* (*ir.*) níos fusa or usa.
fúta, *prep. pron.* under them; *fr.* fá and iad.

gaḃ, *v. a.* take, receive; as gaḃ ár g-cinn ċugat ad' h-uċt, take you our heads on your bosom (59); níor ġaḃ an talaṁ leis, the earth did not receive him (14); seize, take hold of; as, do ġaḃ an t-ara air ċaol coise, he seized the charioteer by the small of the foot (46); take-to, begin, set about, fall to, commence, in which signification it is followed by the present participle; as, do ġaḃ (sé) ag ceasaċt air an g-curaċ, he began grumbling at the curach (31); with the *prep.* im or um, it means gird on, don; as, do ġaḃ (sé) deise Manannáin uime, he donned the accoutrements of Manannan (54); sing, in which sense it is accompanied by a noun of kindred meaning; as, d'éirġeadar aos dána an ríġ do ġabáil a n-duan, the king's poets arose to sing their poems (36); beat, pelt (with stones): as, do ġaḃadar ar a h-aiṫle sin air do ċloċaiḃ go h-aċġarḃ, after that they pelted him roughly with stones (14); no gur ġaḃ (sé) cuan, uutil it made port; *pt. tense,* do ġaḃ; *cond.* do ġaḃaḋ; *inf.* do ġaḃáil.
gaḃáil, *v. a. inf. of* gaḃ.
gaḃáil, *v. s.* taking, receiving; *gen.* -ála.

gaḃas, *v. a. pres. hist.* of gaḃ.

gaḃasdar, *v. a. pt. tense,* old synthetic ending of the *third pers. pl.* now gaḃadar; *imp.* gaḃ.

gaḃdaois, *v. a. cond.*, by syncope for gaḃfadaois.

gaċ
gaċa, } *indef. pron.* each, every; gaċ sometimes carries a genitive force with it; as, gaċa fir dioḃ, each man of you (34).

gaḋar, *s. m.* a dog, a mastiff, a hound; *gen.* -air, *pl. id.*

gáiḃṫeaċ, *adj.* craving, complainiug; eager, vehement: *pl.* -ṫeaċa.

gair, *v. a.* call, shout; *pt. tense,* do ġair.

gáire, *s. m.* laughter, a laugh; *gen. id.*

gairid, *adj.* short.

gairmṫear, *v. a. pres. pass.* is or are called, termed.

gaisge
gaisgeaḋ } *s. f.* bravery, feats of arms; when gaisgeaḋ is the nom. form the genitive is made -giḋ.

galar, *s. m.* a disease, a distemper, sickness; *gen.* -air.

gan, *prep.* without; the negative used with infinitives, as, gan gárṫa ḋ'ḟulang, not to permit shouts.

gaosṁara, *adj. pl.* of gaosṁar, skilful.

gaoṫ, *s. f.* the wind; *gen.* gaoiṫe, *dat.* gaoiṫ, *pl.* gaoṫa.

gaoṫa, *s. m. pl.* of gaoṫ, a wound, a pain; gaoṫa inṁeóḋanaċa, interior pains. O'Brien's Dic. *in voce* gaoṫ.

gar, *s. m.* profit, advantage, gain, convenience.

garḃ, *adj.* rough, rude; *comp.* gairḃe.

garḋa
garġa } *s. m.* a garden; *gen. id.*

gárṫa, *s. m.* a shout, a great cry; *gen. id.;* also *pl.* of gáir, *id.*

gé, *conj.* though, although.

géaḃad, *v. a. fut.* of gaḃ; I will sing (42); *emph.* géaḃadsa, I will take (24).

géaḃaḋ, *v. a. cond.* of gaḃ; also geoḃaḋ.

géaḃaiḋ, (do), *v. a. ir. fut.* shall find or get; *imp.* fáġ.

ġéaḃair (do), *v. a. ir. fut.* of fáġ.

geaḃṫaíḋ, *v. a. ir. fut.* of fáġ; ye shall get (24).

géaḃṫar *v. a. ir. pres. pass.* of fáġ; is or are found or got (24); in O'Donovan's Gr., p. 244, faġṫar is the only form given for the present passive.

geall, *v. a.* promise; *pt. tense,* do ġeall; *fut.* geallfaiḋ; *inf.* do ġeallaṁain.

géill, *v. a.* serve, obey, do homage; *pt. tense,* do ġéill.

gean, *s. m.* a mood or frame of mind; a humour, a fondness; gean gáire, a fit of laughter; see quotation under muiġ; *s.* a sword (37).

geis, *s. f.* a solemn prohibition or injunction enforced by a charm or spell; *gen.* geise; *pl.* geasa.

ġeóḃam (do), *v. a. ir. fut.* of fáġ, we shall or will get.

gíḋ, *conj.* though, although; also cíḋ.

gíḋḃé, *comp. indef. pr.* whoever, whatever; also cíḋ ḃé.

giḋeaḋ, *conj.* though, although; yet, nevertheless.

gion, *conj.* although, notwithstanding; although not. It is used negatively with go at page 24, and affirmatively with the same word at page 41. O'Donovan remarks that when used negatively it is made up of gé, although, ná, not, and go that; when used affirmatively it is put simply for geḋ go, or giḋ go,

glac, *v. a.* take, seize, catch; *pt. tense,* do ġlac; *inf.* do ġlacaḋ.

gléas, *v. a.* prepare, trim, put in order, *pt. tense,* do ġléas; *inf.* do ġléasaḋ; do ġléasadar, they prepared.

gleo, *s. m.* a fight; *gen.* gliaḋ, *pl. id.*

glioca, *adj. pl.* of glic, cunning, ingenious.

gliocas, *s. m.* cunning, ingenuity; *gen.* -ais.

gloine, *s.* glass; *gen. id.*

gluais, *v. a.* and *n.* go, advance, march, move; *pres. hist.* gluaiseas; *pt. tense,* do ġluais; *inf.* do ġluaiseaċt or do ġluasaċt; gluaisiḋ rómpa, they go forward.

gluasaċt, *s. f.* motion, movement; *gen.* -aċta.

gnáṫ (do), *comp. adv.* always.

ġníḋ (do), *v. a. ir. pt. tense* of gním, I do or make.

gníoṁ, *s. m.* an act, action, deed; *gen.* gníoṁa, *pl.* -ṁarṫa.

ġníṫear (do) *v. a. ir. pres. pass.* is or are made, done, performed. O'Donovan gives déantar as the form for the present passive.

gnúis, *s. f.* the face, the countenance; the look or expression; *gen.* gnúise.

go, *conj.* that, so that; go naċ, so that not; ionnus go, in order that.

go, when placed before an adjective, gives to the latter an adverbial force, as go h-aṫġarḃ, very roughly; go maiṫ, well.

go, *s. m.* a lie, an untruth; deceit, guile; *adj.* false, untrue.

go, *prep.* to, unto: used with a verb expressive of motion; go d-tí, *comp. prep.* to, unto, and of the same force as go; with, as, go rosmaċt, with great authority.

goire, *adj.* near, nigh; iona ġoire, near him.

gona, *adv.* so that; *prep.* with.

gonaċ, *adj.* wounding; *fr.* goin, a wound, a hurt.

gonuige, *comp. prep.* to, until, so far.

gorm-ṡroṫaċ, *comp. adj.* blue-streamed.

gorm ṡuileaċ, *comp. adj.* blear-eyed.

graḋ, *s. m.* love; *gen.* -aḋa and -aiḋ.

greaḋar, *s.* squeaking. O'Curry (2).

greim, *s. m.* a bit, a morsel; *gen.* greama, *pl.* greamanna.

gréin, *s. f. dat.* of grian.

grian, *s. f.* the sun; *gen.* gréine, *dat.* gréin, *pl.* griana.

grioṁ, *s.* a griffin; *pl.* grioṁa.

grioṁ-ingneaċ, *s.* a griffin.

gúa, *ind. adj.* false, untrue.

guala, *s. f.* a shoulder; *gen.* -ann; *dat.* ainn, *pl.* guailne.

gualainn, *s. f. dat.* of guala; air ġualainn, along side of.

guasaċtaoi, *adj.* put for guasaċtaiġe, *gen. fem.* of guasaċtaċ, dangerous, painful.

guile, *s. f.* prowess, valour, bravery; *gen id.*

gur, *conj.* that; form of go before *pt. tense.*

gurab, combination of gur, *conj.* and ab, *subj.* of the assertive verb is.

gus, *prep.* to; form of go, used before the article an.

h, *euphonic letter*, prefixed to nouns beginning with vowels in all cases of the plural, except the genitive plural; as, na h-aṁuis, the soldiers.

.i., the initial letter of the word ioḋon, *adv.* that is, to wit, namely, videlicet; written with an abbreviation mark as shown both before and after it.

i, *pers. pron.* she, it; her; i sin, that.

iad, *pers. pron.* they, them: with is and verbs in the passive voice it is considered the nominative form, as do h-aḋnacaḋ iad, they were interred; iad féin, themselves; *emph.* iad-san.

iar, *ind. s.* the west; *prep.* after; iar sin, subsequently. This preposition, says O'Donovan, in his work on Irish Gr., p. 308, is chiefly used in connection with verbal nouns to form expressions equivalent to the ablative absolute in Latin.

iargnó, *s. f.* anguish, grief; *gen. id.*; *pl.* iargnóa, or with ḋ inserted to prevent a hiatus iargnoḋa.

iar n-ua, *c. s. m.* successors in the male line; *fr.* iar, after, subsequent, and ua, a son.

iarr, *v. a.* seek, request, entreat; ask, demand; *pt. tense,* d'iarr; *inf.* (*ir.*) d'iarraiḋ.

iarraḋ, *v. a. pt. pass.* of iarr.

iarraiḋ, *s. f.* a desire: *gen.* -ata, *pl. id.*

iarras, *v. a. pres. hist.* asks, *etc.*

iarsin, *c. adv.* after that, afterwards.

iarṫar, *s. m.* the west country; *gen.* -iar; *fr.* iar, the west, and tír.

iasaċt, *s. f.* a loan; *gen. id.*

iaṫ, *s. f.* a land, a country, a region; *gen.* iaṫa, *pl.* iaṫaiḋe.

idir, *prep.* between, betwixt, among; *conj.* both; *adv.* at all.

il, *intensitive inseparable prefix;* form of iol, used before a word which has its first vowel of the slender class.

ilḋealḃaċ, *c. adj.* well-featured, favoured, or complexioned.

im or iom, *intensitive inseparable prefix.*

imḋíḋean, *s. f.* protection, defence, preservation.

imeall, *s. m.* a border, an edge; *gen.* imill, *pl. id.*

imir, *v. a.* play, exercise; *inf.* d'imirt.

imleiṫin, *c. adj.* very wide, expansive; *fr.* iom and leaṫan.

imlionnaiḃ, *s. f. dat. pl.* of imlinn, the navel.

imneaḋ, *s. m.* hardship; *gen.* -niḋ.

imneaḋaċ, *adj.* painful, distressing, attended with hardship.

imṫeaċt, *s. f.* an adventure, a feat; a departure, a progress, a going; *gen.* -ta; the opposite of teaċt, a coming.

imṫeaċt, *v. n. inf.* of imṫiġ.

imṫiġ, *v. n.* depart, go; *pt. tense,* d'imṫiġ; *fut.* imeoċaiḋ; *inf.* d'imṫeaċt.

iná, *conj.* than; a form of ioná; it is often abbreviated to 'ná.

ina, *prep.* and *poss. pron.* in his, her, its, their; *prep.* and *rel. pron.* in or upon, whose, or which; ina diaiġ sin (*fem.*), after that.

inar, form of ina *used before pt. tense.*
inar, *prep.* and *poss. pron.* in our (causes eclipsis).
inċinn, *s. f.* the brains; *gen.* -nne.
inḋeunta, *c. pt. part.* practicable, or fit to be done; *fr* and deunta.
inġeanna, *s. f. pl.* of inġean.
inġion-ean, *s. f.* a daughter; *gen.* -ġine, *pl.* -ġionna.
ingneaċ, *adj.* taloned.
ingniḃ, *s. f. dat. pl.* of ionga, a talon.
inneall, *s.* array, order, dress, attire; inneall imṫeaċta, travelling array.
inneósad, *v. a. fut.* I will tell; *imp.* innis.
innill, *v. a.* prepare, equip; intend, design; *inf. id pt. tense,* d'innill.
innis, *v. a.* tell, relate; *inf.* d'innisin; *fut.* inneósaiḋ.
innis, *s. f.* an island; *gen.* innse; *pl.* innseaḋa.
inniseas, *v. a. pres. hist.* tells, relates.
innisin, *v. a. inf.* of innis.
innse, *s. f. gen.* of innis.
innseaḋa, *s. pl.* of innis.
innte, *prep. pron.* in her, in it.
inntinn, *s. f.* the mind, spirit, intention; *gen.* -ne.
inntleaċt, *s. f.* intellect, mind, ingenuity; *gen.* -ta.
íoc, *s. m.* or *f.* payment; fulfilling, making good, completing; *gen.* íoca.
iol, *inseparable prefix,* used in composition, signifying variety or diversity; it is also intensitive; it is written il before a word whose first vowel is slender.
iolċruaiḋ, *c. adj.* very hard or stubborn (fight); *fr.* iol, intensitive, and cruaiḋ.
iolḋánaċ, *c. adj.* polytechnic or skilled in various trades or arts; ingenious.
iolḟaoḃair, *s. m. pl.* many or various edged (weapons).
iom, an *intensitive inseparable prefix;* written im before a word whose first vowel is slender.
iomalltiuġ, *c. adj.* deep or dense surrounding, bordering; *fr.* imeall, and tiuġ, thick, dense.
iomarcaċ, *adj.* copious, abundant; go h-iomarcaċ, *adv.* copiously, exceedingly.
iomḃualaḋ, *v. s.* a mighty beating or striking; *fr.* iom, *intensitive,* and ḃualaḋ.
iomlán, *c. adj.* complete, whole, entire; *fr.* iom, intensitive and lán.
iomnaċt, *s. f.* a skin.

iomorro, *adv.* indeed.

iomráḋ, *s. m.* notice, mentioning; *gen.* -áite, *pl. id.*

iomṫusa, *comp. prep.* (governs the *gen.* case) as to, as for, with respect or regard to.

ion, a *prefix* denoting fitness, worthiness; it is written in before words whose first vowel is slender.

iona, see ina.

ioná, *conj.* than; often contracted to 'ná.

ionad, *s. m.* a place, position; *gen.* -aid.

ionann, *adj.* equal, alike, equivalent.

ionár, *prep.* and *poss. pron.* in our; also inár.

ionċaiṫte, *c. pt. part.* fit or capable of being thrown, missive; *fr.* ion, and caiṫte *pt. part.* of caiṫ, throw, cast, fling.

ionga, *s. f.* a talon; *gen. id. pl.* ingne and iongna.

iongantaċ, *adj.* wonderful, strange, surprising; *fr.* iongna, wonder, surprise.

iongantaiġ, *adj. dat. fem.* of iongantaċ.

iongantas, *s. m.* a wonder, a surprise; *gen.* -ais, *pl. id.*

iongnaḋ, *s. m.* wonder, surprise, astonishment; *gen.* -ganta, *pl. id.*

ionṁuin, *adj.* dear, beloved; *comp.* (*ir.*) níos annsa, and ionṁuine.

ionṁuine, *adj. pl.* of ionṁuin.

ionṁas, ionṁus, *s. m.* a treasure; *gen.* -ṁuis, *pl.* -ṁasa.

ionnam, *prep. pron.* in me; *fr.* ann and me.

ionnas, ionnus, *conj.* that, so that; ionnus go, *id.*

ionnat, *prep. pron.* in thee.

ionnsaiġ, ionnsuiġ, *v. a.* attack; approach, make to, or towards; *pt. tense*, d'ionnsaiġ; *inf.* (*ir.*) d'ionnsuiġaḋ.

ionnsuiġe, -saiġe, *comp. prep.* (governs the *gen.* case) to, towards; d'a n-ionnsuiġe, to them.

ionnta, *prep. pron.* in them, into them; *fr.* ann and iad.

ionteaċta, *c. pt. part.* fitting, suitable, or appropriate to come.

iorġail, *s. f.* a battle, a fray; strife, contention; *gen.* -le.

is, *v. n. ir. assertive verb,* is, are; *pt. tense* ba or buḋ, *fut.* bus, *subj. pres.* aḃ.

is, *prep.* in; also anns and inns,

is, *contraction* of agus.
isteaċ, *adv.* in, into; used with a verb denoting motion.
istiġ, *adv.* in, within; used with a verb denoting rest.

Lá, *s. m.* the day, as distinguished from oiḋċe, the night; *gen.* (*ir.*) Lae, and Laoi, *dat.* Lo; *pl.* Laeṫa.
Labair, *v. a.* speak; *inf.* do Labairt, or Labraḋ.
Labṙadar, *v. a. pt. tense* of Labair; they yelped (13).
Lae, *s. m. gen.* (*ir.*) of Lá.
Láiḋre, *adj. comp. super.* and *pl.* of Láiḋir, strong; syncopated *fr.* Láiḋire.
Láim, *s. f. dat.* of Láṁ.
Láṁ, *s. f.* a hand, an arm; *gen.* Láiṁe, *pl.* Láṁa.
Láṁaċ. *s. m.* dexterity, hand-exercise, shooting; *gen.* -aiġ.
Láṁarm, *c. s. m.* a hand-weapon.
Láṁḟada, *c. adj.* long-armed; the soubriquet of Luġ.
Láṁoċaid, *v. a. fut.* of Láṁ, dare, presume; they will dare.
Lán, *adj.* full; when placed before its substantive it gives to it an intensitive force, and is written Láin when the first vowel of the word is slender.
Lána, *adj. pl.* of Lán.
Lánṁaiseaċ, *c. adj.* extremely beautiful; *fr.* Lán, *intensitive* and maiseaċ, *fr.* maise, beauty.
Lán-tapaiḋ, *c. adj.* most actively.
Laoċ, *s. m.* a hero, a soldier, a champion; *gen.* and *pl.* Laoiċ.
Laoċḋa, *ind. adj.* heroic, warrior-like.
Laoċraiḋ, *coll. s. pl.* heroes, warriors.
Laoi, *s. m. dat.* of Lá, a day; also *gen.* (23).
Laoiḋ, *s. f.* a poem, a song; *anglicised* lay; *gen.* -ḋe.
Lár, *s. m.* the middle, centre; the ground or floor, *gen.* -áir; air Lár, upon the floor, laid low.
Láṫair, *s. m.* an appointed place of meeting; *gen.* Láṫraċ; presence (generally with *prep.* a or do); as do Láṫair an riġ, to the presence of the king; do Láṫair, *adv.* presently.
Le, *prep.* (becomes Leis before the article), with, by, during; to, from, against; when placed after adjectives it expresses equal comparison, and is translated "as."
Lé, *prep. pron.* with her or it; also Léiṫe or ria.
Leaba, *s f.* a bed; *gen.* Leabṫa, *pl.* Leapṫaċa.
Leaċt, *s. m.* a monument, a grave; *gen.* -ta.

leadraḋ, *v. s.* a tearing, rending, mangling, maiming; *imp.* leadair, tear, etc.
leaġ, *s. m.* a physician; *gen.* leaġa, *pl. id.*; *dat. pl.* leaġaiḃ.
leam, *prep. pron.* with me; a form of liom.
lean, *v. a.* follow, pursue; *pt. tense* do lean; *fut.* leanfaiḋ; *inf.* do leanaṁain.
leanfaiḋ, *v. a. fut.* of lean.
leanṁain, *v. a. inf.* of lean.
leas, *s. m.* benefit, advantage, welfare; *gen.* leasa.
léas, *s. f.* light, a glimpse, *gen.* léis.
léasbaire, *c. s. m.* a helmet to admit light: *fr.* léas and baire, a helmet, or any kind of head dress.
leasg, *adj.* loth, unwilling (56); *comp.* leisge.
leat, *prep. pron.* with thee; *emph.* leatsa; *fr.* le and tu.
leaṫ, *s. f.* a half; *gen.* leiṫe; it is often placed before a word to denote *one* of such nouns, as nature or art has placed in couples; as, leaṫ-ṡúil, one eye, leaṫ-láṁ, one hand, leaṫ air leiṫ, *adv.* on either side.
leaṫ-láṁ, *c. s. f.* one hand.
leaṫṡúil, *c. s. f.* one eye.
leaṫ-taoḃ, *c. s. f.* one side.
léig, *v. a.* let, permit, allow; let go, let off, throw, cast; give; *pt. tense* do léig; *inf.* (*ir.*) do léigean, or do léigint; *fut.* léigfiḋ.
léigeaḋ, *v. a. pt. pass.* of léig.
léigean, *v. a. inf.* (*ir.*) of léig; see under taḃraiḋ.
leiġeas, *v. a.* cure, heal; *inf. id.*; *fut.* leiġeasfaiḋ.
leiġeas, *s. m.* medicine, cure, remedy; *gen.* -ġis.
leiġeasaid, *v. a. fut.* of leiġeas; put for leiġeasfaiḋ.
léim, *s. f.* a leap; *gen.* -me, *pl.* -meanna; *gen. pl.* -meann.
léir (go), *adv.* entirely, altogether, wholly.
leis, *prep. pron.* with him or it, leis féin, with or by himself, alone; the form of the *prep.* le, which is used before the article an, as, leis an rae sin, during that time.
leis-sin, *comp. adv.* with that, thereupon.
leiṫ, *s. f. dat.* of leaṫ.
leórḋaoiṫin, *c. s. f.* quite a sufficiency; leór is an intensitive here.
leiṫead, *s. m.* breadth; *gen.* -ṫid,
leo, *prep. pron.* with them, by them, along with them; as, do ċuaiḋ Eiṫne leó, Eithne went with them; gur ṁaiṫ leó, that they would like; do cinnead leó, it

was decided by them; against, or at them, as, do ċaiṫeadar frasa leo, they cast showers (of missives) at them; from them, as, dá m-breiṫ leo air éigean, to take them from them by force.

leoṁan, *s. m.* a lion; *gen.* -ain, *pl. id.*

leṫéid, *s. f.* the like, the equal, the same; such as; *gen.* -de.

lia, }
liaġ, } *s. f.* a great stone; *gen.* lee.

lib, *prep. pron.* with ye or you; *emph.* libse.

libearn, *s. m.* a ship, house, habitation; hence figuratively, "a defence"? *O'Curry* has substituted leibeanna for libearna, in the text of the story, as published in the *Atlantis*, Vol. IV. p. 178. He has also struck out libearna in *MacCurtin's* MS. of the story, substituting libearna in the margin, for what reason it does not appear evident, as both libearna and leibeann have the same meaning. He explains leibeann in notes to *Battle of Magh Leana*, p. 45, and 131, as meaning a stage, table, platform, or deck.

ling, *v. n.* spring, bound, dart; *pres. hist.* lingeas; *inf.* lingeaḋ.

linn, *s. f.* a pool, water; *gen.* linne.

linn, *s. f.* time, period, a course; *gen.* linne; le linn na h-uaire sin, during the course of that time.

linn, *prep. pron.* with us; ó naċ linn dul ó'n g-cuntabairt, since we cannot escape from this danger; is olc linn, we regret.

liom, *prep. pron.* with me; *emph.* liomsa; dar liom, methinks.

líon, *v. a.* fill; *pt. tense*, do líon; *inf.* do líonaḋ.

lios, *s. f.* an earthen fort, a fortified place, a court; *gen.* leasa.

loġṁar, *adj.* valuable, precious; *fr.* loġ, value.

loisg, }
loisc, } *v. a.* burn; *fut.* loisgfeaḋ; *inf.* do losgaḋ.

loinn-béimionnaċ, *c. adj.* of the mighty strokes.

lom, *adj.* bare, bleak.

lomḟuar, *c. adj.* bleak-cold, bitter-cold.

lón, *s. m.* food, provision, stores; *gen.* lóin.

long, *s. f.* a ship; *gen.* luinge, *dat.* luing, *pl.* longa.

lonn, *adj.* strong, able, powerful.

lorg, *s. m.* a trace, track, print: *gen.* luirg, *pl. id.*

los, *s. m.* sake, account (49 and 54).

los, *s. m.* an herb, a leek; see lus.

losad, *s. f.* a kneading-trough, a *losset; gen.* losaide, by syncope, loisde, *dat.* losaid.

losgaḋ, *v. a. inf.* of loisg; da losgad, burning them (34); d'ár losgaḋ, to our burning, being burnt (35).

lot, *s. f.* a wound; *gen.* loite, *pl.* lota.

luaḋ, *s. m.* a mention, hinting, speaking.

luaṫ, *adj.* nimble, quick, speedy; *comp.* luaiṫe, go luaṫ, *adv.* speedily.

luaṫ-ḃarca, *c. s. f. pl.* of -ḃarc, a swift (sailing) boat.

luċ, *s. f.* a mouse; *gen.* luiċe, *pl.* luċa.

luċt, *s. m.* folk, people, a party; *gen.* -ta; luċt cóiṁeuda, the guarding party.

lúġa, *adj. id. comp.* of beag; smaller, less; is lúġa, least.

luġad, *s.* littleness, smallness.

luġaide, *adj.* and *prep. ron.* the less of it; union of lúġa and de, of it, i being thrown in to comply with the rule of caol le caol, slender with a slender (vowel).

luiḋ, } *v. n.* lie, settle down; *pt. tense* do luiġ; *inf.* (*ir.*)
luiġ, } do luiġe.

luiġ, *v. a.* swear; luiġim, I swear, *emph.* luiġimse.

luing, *s. f. dat.* of long

luireaċ, *s. f.* a coat of mail, armour: *gen.* -riġe.

lus, *s. m.* a leek; *gen.* losa, *pl. id.*

luṫ, *s. m.* strength, power, vigour, activity; *gen.* luiṫ, and luṫa.

luṫġáireaċ, *adj.* glad, joyful.

lúṫṁar, *adj.* quick, nimble; go lúṫṁar, *adv.* quickly.

m', put for mo, *poss. pron.* my, before a word commencing with a vowel or f.

mac, *s.m.* a son; *gen.* mic, *pl. id;* mac míosa, a one month's old son.

macaiḃ, *s. m. dat. pl.* of mac.

macaoṁ, *s. m.* a youth, a young person; *gen.* -oiṁ, *pl. id.* and -oṁa.

máġ, *s. f.* a plain, a level country; *gen.* maiġe, or muiġe, *dat.* máiġ.

máġ-ġaṁan, *s.* a bear, *i.e.* a calf of the plain. *O'Brien.*

maidin, *s. f.* morning; *gen.* maidne, syncopated *fr.* maidine.

maiḋm, a flight, a defeat, overthrow; *gen.* maḋma, *pl.* -manna.

maiġre, *s. f.* a salmon; *gen. id.*

mair, *v. n. and a.* live, exist, endure; continue, last; maireann, *pres. hist.* lives or does live; *fut.* mairfiḋ, *fut. hist.* mairfeas; *inf.* do ṁartain, or do ṁaireaċtain.

mairdís, for mairfidís, *cond.* of mair; they would live.

mairg, *s. f.* woe, sorrow, pity; *gen.* -ge; *interj.* woe!

maiseaḋ, *c. conj.* if so, well; contraction *fr.* má is eaḋ.

maiṫ, *v. a.* forgive, remit; *inf.* do ṁaiṫeaṁ; *fut.* maiṫfiḋ.

maiṫ, *s. f.* good, success, prosperity; *gen.* -ṫe.

maiṫ, *adj.* good, suitable, appropriate, befitting, skilled; *comp.* (*ir.*) níos fearr; gur ṁaiṫ leo, that they would like; is maiṫ le Luġ, Lugh likes.

maiṫe, *s. m. pl.* chiefs, chieftains; only found in the plural number.

maiṫe, *adj. pl.* of maiṫ.

maiṫfiḋtear, *v. a. fut. pass.* of maiṫ.

maiṫiḃ, *s. m. at. pl.* maiṫe, chieftains.

maiṫioṁ,
maiṫeaṁ, } *s. m.* forgiveness, remission; *gen.* maiṫte.

maiṫfidís, *v. a. cond.* of maiṫ, ; they would forgive.

mall-tréad, *c. s.* a large herd; *fr.* mall, *recte* moll, a number, a flock, and tréad, a herd.

maor, *s. m.* a steward; *gen.* maoir, *pl. id.*; *dat. pl.* maoraiḃ.

mar, *prep.* for, as; *adv.* how, thus, as, like; when, as soon as; mar so, *adv.* thus, in this manner; mar a, *adv.* where, becomes mar ar, before *pt. tense.*

máraċ, *s. m.* to-morrow, *gen. id.* and -ruiġ; air n-a ṁáraċ, on the next day.

maraon, *adv.* as one, together with, as well as.

mara, *s. m.* and *f. gen.* of muir, *q. v.*

marḃ, *v. a.* kill, slay; *pt. tense,* do ṁarḃ; *inf.* do ṁarḃaḋ; *pt. part.* marḃṫa.

marḃaḋ, *v. s. m.* a slaying, a killing: *gen.* marḃṫa; *pt. pass.* and *inf.* of marḃ.

ṁarḃsam (do), *v. a. pt. tense,* we killed; ancient synthetic form for the *first pers. pl. pt. tense.*

marḃṫa, *pt. part.* killed, slain; *v. s. m. gen.* of marḃaḋ.

marcaċ, *s. m*, a horseman, a knight; *gen.* -aiġ, *pl.* -aiġe.

marcaiġeaċt, *s. f.* riding, horsemanship; *gen.* -ta.

marcra,
marcraḋ, } *coll. s. m.* cavalry.

marṫuinn, *v. s. f.* living, being, life; *gen.* -ṫanna; also marṫainn; *inf.* of mair.

más, *contraction* of má, if and is, it is; properly má's.

mé, *pers. pron.* I, me.
méad, *s. f.*, see meud.
meala, *s. f. gen.* of mil, honey.
meall, *v. a.* circumvent, delude, deceive; *inf.* -laḋ.
meanma, *s. f.* the mind, memory; gladness, high spirits; *gen.* -man.
meanmnaċ, *adj.* cheerful, gleeful, in high spirits.
mear, *adj.* quick, active; raging, enraged.
meas, *v. a.* think, estimate, consider; *inf. id.*
measg, *v. a.* stir, move, excite, confuse (56); *pt. tense, id.*
meata, *ind. adj.* cowardly, fearful, timid.
meataċt, *s. f.* cowardice, timidity; *gen.* -eaċta.
meud, *s. f.* greatness; *gen.* méide.
meudaiġ, *v. a.* increase, augment; *pt. tense,* do ṁeudaiġ, *inf.* do ṁeuduġaḋ.
mí, *negative inseparable prefix,* indicating the opposite, or want of the quality expressed by the word with which it is combined; it is written mío and mioḋ, before a word whose first vowel is broad.
mí, *s. f.* a month; *gen.* (*ir.*) míosa and mís, *dat.* mís and mí: *pl.* míosa.
mian, *s. f.* desire, wish; *gen.* -na.
mic, *s. m. gen.* and *pl.* (*ir.*) of mac, *q. v.*
míġliocas, *c. s. m.* impudence, folly; *gen.* -ais; *fr.* mi, *neg.* and gliocas.
míle, *num. adj.* a thousand.
mileaḋ, *s. m.* a soldier, a champion; *gen.* -liḋ, *pl.* miliḋe.
mill, *v. a.* mar, spoil, destroy, ruin; *fut.* millfiḋ; *inf.* do ṁilleaḋ; *pt. part.* millte.
milleaḋ, *v. a. pt. pass.* of mill; was or were destroyed; also *inf.* of mill.
millfiḋe, *v. a. cond. pass.* of mill; would be destroyed.
míṁeanmnaċ, *c. adj.* negligent, unmindful, thoughtless; *fr.* mí, *neg.* and meanmnaċ; *fr.* meanmna, the mind.
mín, *adj.* fine, delicate, smooth.
mínġréugaċ, *c. adj.* fine Grecian.
minic, *adj.* often, frequent; *comp.* (*ir.*) níos mionca; go minic, *adv.* oftentimes.
mioḋlaoċ, *c. s. m.* a poltroon, a coward.
mionca, *adj.* oftener; *comp.* (*ir.*) of minic.
mior, *s. m.* myrrh; *gen.* mirr.
míosa, *s. f. gen.* of mí, a month.
mioscais, *s. f.* spite, hatred; *gen.* -se.
mire, *s. f.* madness, fury; ardour, vehemence; *gen. id.*

mirearbarta, *adj. pl.* baking ? (3). *O'Curry.*

misde, *i. e.* measa, *comp.* (*ir.*) of olc, and de, of it.

mise, *pers. pr. emph.* of mé; I myself.

mísgiaṁaċ, *c. adj.* ill-looking, ill-favoured, ugly; *fr.* mí, *neg.* and sgiaṁaċ, *adj.*; *fr.* sgiaṁ, beauty.

miṫid, *ind. s. f.* a proper or fit time or season.

mná, *s. f. ir. gen.* and *pl.* of bean.

mnáiḃ, *s. f. dat. pl.* of bean.

mo, *poss. pron.* my (causes aspiration); written m' before a word commencing with a vowel or f.

mo, *adj. comp.* (*ir.*) of mór, great.

moċ, *adj.* early.

moċean, }
moċen, } *interj.* welcome.

moḋ, *s. m.* condition, situation, manner; *gen.* -ḋa, *pl. id.*

modarṫa, *ind. adj.* sour, rough, grim.

moiċ-éirġe, *c. s. f.* early rising; *gen. id.*

móide, *adj.* combination of mo, *comp.* of mór, and de, of it; i is inserted in compliance with the rule of caol le caol.

moill, *s. f.* delay, a stay; *gen.* moille.

moille, *adj. comp.* of mall, slow, dilatory, tardy, tedious.

mol, *v. a.* praise, extol, applaud; *inf.* do ṁolaḋ; *fut.* molfaiḋ.

mór, *adj.* great, great in extent, extensive; elated; much; as, mór d'a b-fuil, much of their blood; ní mór gur feirrde sib a ḟáġail, it is not much that ye are the better for obtaining it; buḋ ṁór meanma agus aigne aca, their spirits and mind were elated (53); go mór, *adv.* greatly; *comp.* (*ir.*) nios mo.

móraigeantaċ, *c. adj.* most cheerful, highly elate.

morán, *s. m.* a multitude, many; *gen.* -áin.

mórṁian, *c. s. f.* a great desire.

móroirleaċ (ag), *c. part.* cutting off in great numbers; also -eirleaċ, *q. v.*

móruaisle, *c. s. m. pl.* of -uasal, a noble; the high nobility.

moṫuiġ, *v. a.* feel, perceive, know; *inf.* moṫuġaḋ; moṫuiġid an luċt cóiṁeuda iad, the guard perceive them.

muc, *s. f.* a pig; *gen.* muice, *pl.* muca.

múḋaḋ (ag), *pres. part.* of múḋ, put to death, kill, destroy.

múḋaiġṫe, *v. s. gen.* of múḋaġaḋ, a killing, a destroying.

muicíde, a swine herd; *gen. id.*

muiġe, *s. f. gen.* of maġ, a plain.

muiġ, *v. a.* fall-to, begin; *pt. tense,* do ṁuiġ; do ṁuiġ a gean gáire air gaċ bean do na mnáiḃ, each of the women fell a laughing, *lit.* her humour of laughing fell upon each woman of the women.

muin, *s. f.* the back; *gen.* -ne.

muin (air), *comp. prep.* (governs the genitive case), upon, on, over.

muinéal, *s. m.* the neck; *gen.* -nil, *pl. id.*

muinntearḋas, *s. m.* service, servitude (44); *gen.* -ais.

muintir, } *s. f.* people, persons; a clan or following of a
muinntir, } chief; *gen.* -re.

muir, *s. f.* the sea; *gen.* mara; Muir Ruaḋ, the Red Sea; *gen.* Mara Ruaiḋe.

muirḃfíḋe, *v. a. cond. pass.* of marḃ; would have been killed.

muirḃfiṫear, *v. a. fut. pass.* of marḃ; shall be killed.

ṁuirfinn (do), *v. a. cond. ac.* of marḃ; I would kill.

muirn, *s. f.* natural affection, love; *gen.* -ne.

mullaċ, *s. m.* top, summit; *gen.* -aiġ, *pl.* -aiġe, *dat. pl.* -aiġiḃ.

muna, *conj.* unless, if not.

múr, *s. m.* a wall, rampart, bulwark; *gen.* múir, *pl.* múrṫa.

na, *negative particle*, used with *imp. mood*, not, let not.

na, *def. art. gen. fem.*, and its form *mas.* and *fem.* for all cases of the plural.

ná, *conj.* nor; or; *conj.* than, contracted from ioná.

náċ, *rel. pr.* that not, which not.

náiṁdeaṁuil, *adj.* hostile, inimical, vicious; *comp.* -ṁla; *fr.* náṁaid, an enemy.

naisc,, *v. a.* seal, bind, fasten; *pt. tense,* do naisc, *inf.* nascaḋ.

naoi, *ind. num. adj.* nine.

naonḃar, *coll. s. m.* nine persons; *gen.* -air; an naonḃar sin, those nine persons.

nár, *conj.* which not, that not, may not; contracted from naċar, which is made up of naċ and ro, sign of the past tense.

nárab, combination of nár, and ab, the *subj.* of is, the assertive verb.

neaċ, *ind. indef. sub.* some one, anyone, one.

neaṁuireasḃaċ (go), *adv.* without defect, faultless.

neart, *s. m.* strength, might; power, dominion; *gen* neirt.

neasa, *adj. ir. comp.* of fogus, near; also foigse or foisge

neiṫe, *s. m. pl.* of niḋ.

neiṫiḃ, *s. dat. pl.* of niḋ; also *dat. pl.* of neiṫ, a fight, battle, engagement, contention, conflict, (42). See O'Donovan's Supp. to O'Reilly's Dic. *in voce* niṫ, which is explained by caṫ and cogaḋ.

neul, *s. m.* a cloud; a swoon, a trace, as in táiṁ-neul, *q. v.*; *gen.* néil, *pl.* neulta.

ní, *neg. adv.* not; used with the *pres.* and *fut. tenses*, and causes aspiration.

níḋ, *s. m.* a thing, a matter or affair; a part of anything, a jot, a whit; *gen. id.* and neiṫe, *pl. id.*; gaċ níḋ, each thing, everything.

niṁ, *s. f.* venom, poison; effectiveness, destructiveness; *gen.* niṁe.

níor, *neg. adv.* not; *fr.* ní and ro, sign of past tense, before which it is used.

níos, the sign of the *comp.* degree; níos mo, more.

no, *conj.* or; no go, no gur, until.

noċ, *ind. rel. pr.* who, which.

noċa, *conj.* not; noċa n-fuil, there is not; noċa always requires n before f as its eclipsing letter instead of ḃ (*asp.*)

noċt, *v. a.* bare, unsheath; reveal, disclose; *pres. hist.* noċtas; *pt. tense*, do noċt; *inf.* do noċtaḋ.

nóin, *s. f.* noon, evening; *gen.* nóna.

nuallċuṁaḋ, *c. s. m.* utter lamentation or sorrow; *fr.* nuall, lamentation, roaring, and cuṁaḋ, *idem.*

nuige (go), *adv.* until; go nuige so, hitherto.

ó, *prep.* from; ó'n, from the; *adv.* when, since, seeing that; ó ṡoin, *adv.* since; ó ċianaiḃ, *conj.* a while ago; ó sin amaċ, *adv.* ever since, thenceforward.

ó, *s. f.* the ear; *gen. id.*

oċt, *num. adj.* eight.

oċta, *s. m. gen.* of uċt.

od' *contraction* = ó, *prep.* and d' for *poss. pron.* do, thy.

óg, *adj.* young; *comp.* óige.

óg, *s. m.* a youth, a young person; a warrior; *gen.* óga; *pl. id.*

óga, *s. m. pl.* of óg, a youth.
oġam, *s. m.* an occult way of writing used by the ancient Irish.
óglaċ, } *s. m.* a soldier, a warrior; a man-servant (2) *gen.*
óglaoċ, } -aiċ and -aoiċ, *pl. id.*
oiḋċe, *s. f.* night; *gen. id. pl.* -eaḋa; the opposite of lá, the day-time.
oiḋe, *s. m.* a tragic fate; *gen. id.*
óig, *s. m.* a champion.
oileán, *s. m.* an island; *gen.* -éin.
oineaċ, *s. m.* liberality, generosity; *gen.* -niġ.
óir, *conj.* for, because.
oir, *s.* the east; a n-oir, in the east.
óir, *s. m. gen.* of ór, gold.
oirleaċ, *s. m.* slaughter, havoc; *gen.* -liġ.
oireaċtas, *s. m.* an assembly, a meeting, a conference; *gen.* -ais, *pl. id.*
oirear, *s. f.* shore, coast, border.
oiread, *s. m.* an equal quantity or number; as much, so much; *gen.* -éid.
oirṫear, *s. m.* the east, the eastern part of the world; *gen.* -ṫir.
ól, *v. s. m.* drinking; *gen.* óil.
olc, *adj.* bad, evil; untoward, unfortunate; *comp.* níos measa.
olc, *s. m.* evil, harm, mischief; *gen.* uilc.
omna, *s. f.* a lance, a spear; *gen. id.*
ón, contraction of ó *prep.* and an, the.
onóir, *s. f.* honour; *gen.* -óra.
onóraċ, *adj.* honourable; go h-onóraċ, honourably.
ór, *s. m.* gold; *gen.* óir.
órḋa, *ind. adj.* golden; *fr.* ór, gold.
orrainn, *prep. pr.* on us; *fr.* air and inn.
orloisgṫe, *ind. adj.* burnished.
órduiġṫe, *s. m. gen.* of órduġaḋ, an order, a decree.
orm, *prep. pr.* on me; *fr.* air and me; *emph.* ormsa.
orra, *prep. pr.* on them; *fr.* air and iad; *emph.* orrasan.
orraiḃ, *prep. pr.* on ye; *fr.* air and iḃ; *emph.* orraiḃse.
ort, *prep. pr.* on thee; *fr.* air and tu; *emph.* ortsa.
ós, *prep.* over, above; ós cionn, *comp. prep.* over the head (of), (governs the *gen.* case) over, above; ós a g-cionn, over them.
ós, a particle prefixed to some adjectives by which they become adverbs; as, ós árd, loudly, publicly.

osglaḋ, *s. m.* opening, admission; *gen.* -guilte; also fosglaḋ, *fr.* fosgail, open.
osnaḋ, *s. m.* a sigh, a groan; *gen. id. pl.* -ḋa.

pic, *s. f.* pitch; *gen.* -ce.
póg, *s. f.* a kiss; *gen.* -óge, *pl.* -óga.

raḃair (dá), *v. n. ir. pres. tense* (if) thou art; the only form of this verb now in use is raiḃ, which supplies the substantive verb táim with a past subjunctive.
raċaḋ, or **raċfaḋ**, *v. n. ir. cond.* would go; *imp.* teiḋ; do raċaḋ air, would overtake him.
raċam, *v. n. ir. fut.* we shall go; also raċamaoid or raċfamaoid.
raċdaois, *v. n. ir. cond.* by syncope for raċadaois or raċfadaois; they would go.
raċfadaois, *v. n. ir. cond.* of teiḋ, they would go; raċfadaois 'na ċois, they would go back of it, they would fail to fulfil it.
rae, *s. m.* a space of time; *gen. id.*
raiḃ, *v. n. ir. pt. subj.* of bí; was or were.
ráiḋ, *v. a. ir. pt. tense* of abair; *fr.* ráiḋim, I say; also a duḃairt.
ráiḋtear, *v. a. ir. pres. pass.* is said, is called.
ráil, *s. f.* an oak tree.
ráite, *s. f.* a quarter of a year; *gen. id., pl. id.*
ralaḋ (do), *obs. v. n. pt. tense*, it happened, it came to pass.
raon, *s. m.* a rout, a breaking, a tearing? *gen.* -oin; raon maḋma, a complete derout?
re, *prep.* form of le, which see.
reaċt, *s. m.* a law, statute, ordinance; *gen.* -ta, *pl. id.*
reaċtaiḃ, *s. m. dat. pl.* of rioċt.
reaṫa, *s. m. gen.* of riṫ, running.
réiḋ, *adj.* plain, level, smooth.
réiḋid, *v. n. pres. tense* of réiḋ, agree, bargain.
réiḋteaċaiḃ, *s. m. dat. pl.* of réiḋteaċ, a plain or level; *gen.* -tiġ, *pl.* -tiġe and -teaċa.
réim, *s. f.* a way, course, voyage; *gen.* -me, *pl.* -meanna, *gen. pl.* -meann.
réir (do), *comp. prep.* (governs the *gen.* case), according to; réir, will, accord.

ria, *def. verb, fut.* will come.
riaċt (do), *def. verb, pt. tense,* arrived.
riaṁ, *adv.* ever, at any time (up to the present).
ridireaḋa, *s. m. pl.* of ridire, a knight.
ríġ, *s. m.* a king, a sovereign; *gen. id. pl.* riġṫe; *pl.* also ríoġa, whence *gen. pl.* ríoġ and *dat. pl.* ríoġaiḃ.
ríġḟeaḋaiḃ, *s. dat. pl.* of ríġ-ḟeaḋ, a king-tree, a tree of trees.
riġne (do), *v. a. ir. pt. tense* of déan; made, composed.
riġneaḃair (do), *v. a. ir. pt. tense* of déan; ye have done.
riġneaḋ, rinneaḋ, } *v. a. ir. pt. pass.* of déan; was or were made.
riġṫe, *s. m. pl.* of ríġ.
rioċt, *s. m.* shape, form; guise, garb; *gen.* reaċta.
ríoġ, *s. m. gen. pl.* of riġ.
ríoġaiḃ, ríoġṫaiḃ, } *s. m. dat. pl.* of riġ.
ríoġ-ċuraiḋ, *c. s. m. gen.* and *pl.* of -ċuraḋ, a royal champion.
riot, *prep. pr.* with thee; modern form leat.
ris, *prep. pr.* with him or it; modern leis.
ro, *particle* used with *past tense*; modern do.
roċtain, *v. s. f.* reaching, arriving; *inf.* of riġ, reach.
ro, *intensitive inseparable prefix,* very, exceeding.
ród, *s. m.* a road way, path; *gen.* róid, *pl. id.*
roġa, *s. f.* choice, selection, the best; *gen.* -ġan.
roiṁe, *prep.* before; roiṁe so, hitherto, previously.
roiṁe, *prep. pr.* before him or it; do ṡeóil an curaċ roiṁe, the curach sailed forward.
roiṁe, *adv.* already, formerly.
roṁainne, *prep. pr. emph.* of roṁainn, before us.
roṁaiṫ, *c. adj.* very good.
roṁat, *prep. pr.* before thee; *fr.* roiṁe and tu.
roreaṫa, *c. adj.* very swift.
roṁór, *c. adj.* very great.
rómpa, *prep. pr.* before them; gluaisid rómpa, they go forward.
ronaḋ, *v. a. pt. pass.* of déan; form of riġneaḋ, which see.
ros, a particle prefixed to the past tense in ancient writings, instead of which do or ro is now generally substituted.
rosg, *s. m.* a poem, a poetic composition; *gen.* ruisg, *pl. id.*

rosmaċt, *c. s. m.* great authority or sway.
ruaḋ, *adj.* strong, valiant; ruaḋ-ċaṫa, the strong battalions; red, as, Muir Ruaḋ, (the) Red Sea.
ruġ, *v. a. ir pt. tense* of beir; brought, bore, carried, took.
ruis, for ris (37).

saiġneána, *s. m. pl.* of saiġneán, a dart, flash.
saile, *s. f.* the salt water, the sea; *gen. id.*
sáir, *intensitive inseparable prefix*, exceeding, excessive, great; written sár before a word whose first vowel is broad.
sáirġleas, *c. s. m.* a dreadful manner; *fr.* sáir, *intensitive*, and gléas, a manner, method, fashion.
sáirniṁneaċ, *c. adj.* exceedingly venomed, poisonous, mortal.
saṁail, *adj.* like, alike, equal.
saṁraḋ, *s. m.* summer; *gen.* -aiḋ.
san, *emphatic affix*, own, self; as, iadsan, themselves.
'san, *contraction* for inns, *prep.* and an, *article;* also for agus, *conj.* and an, *article.*
sanntaċ, *adj.* avaricious, covetous, eager; *fr.* saint, avarice.
saoil, *v. a.* think, imagine, suppose; *pt. tense, id.; inf.* (*ir.*) do ṡaoileaċtain, *cond.* saoilfeaḋ.
saoirċinealaċ, *c. adj.* free clansman, free born.
saor, *adj.* free, noble; *comp.* saoire.
saoṫar, *s. m.* labour, work, toil; *gen.* -air.
saoṫruġaḋ, *v. s. m.* labouring, working, toiling; *gen.* -uiġṫe.
sárluṫṁar, *c. adj.* very swift; *fr.* sár, *intensitive*, and luṫṁar, *fr.* luṫ, swiftness.
sár, *intensitive inseparable prefix;* also sáir, *q. v.*
sároċaiḋ, *v. a. fut.* shall or will violate; *imp.* sáruiġ; *inf.* sáruġaḋ.
sároirliġ, *c. s. m.* great slaughter, *gen. of* sár-oirleaċ.
sé, *pers. pron.* he, it.
seaḃac, *s. m.* a hawk; *gen.* -aic, *pl. id.*
seaċ, *prep.* beside, side by side with, in comparison with.
seaċt, *num. adj.* seven.
seaċtṁaḋ, *num. adj.* seventh.
seaċnaḋ, *v. a. inf.* of seaċain, shun, avoid, evade.
seal, *s. m.* a while, a space of time; *gen.* -la, *pl. id.* and sealta.

seang, *adj.* slender.

seasaṁ, *v. a.* and *n. inf.* of seas, stand, rise up, uphold, maintain; *v. s.* standing, act or posture of standing, *gen.* seasda.

seascaċ, } *s. f.* a barren or dry cow; *gen.* -aiġe, *pl.* -aċa;
seasgaċ, } *fr.* seasg, dry, barren.

seasgair, *adj.* comfortable, easy, at ease.

seasṁaḋ, *v. a. pt. pass.* of seas.

seitreaċ, *adj.* strong, able; *fr.* seirt, strength, power.

seod, *s. m.* a jewel; *gen.* -óid, *pl.* -óda.

seo, *demons. pron.* this; also so.

seodaiḃ, *s. dat. pl.* of seod; used as *nom. pl.* in some instances.

seol, *v. a.* sail, steer, direct, lead; *inf.* seolaḋ, *pt. tense,* do ṡeól.

seol, *s. m* a sail; *gen.* -oil, *pl.* -ólta.

seola, for seolaḋ, *v. s.* a sailing, steering, directing; -lta.

seólḃréid, *s. f.* a sail (cloth), a sail.

seólréim, *c. s. f.* sail-power.

sgaball, *s. m.* a breastplate; *gen.* -aill.

sgaoil, *v. a.* loose, spread, scatter, disperse; *inf.* -leaḋ.

sgaoiltear, *v. a. pres. pass.* of sgaoil; sgaoiltear do'n riġ, the king is released; *pres. pass.* used impersonally.

sgar, *v. a.* and *n.* part, separate; *inf.* do sgaraṁain.

sgéal, } *s. m.* a story, news, tidings, embassy; *gen.* sgéil,
sgeul, } -éala and *pl.* -éalta.

sgiaṫ, *s. f.* a shield, buckler; *gen.* sgeiṫe, *pl.* sgiaṫa.

sging, *v. a.* and *n.* bounce, bound, start; *pt. tense, id*

sgíṫ, *s. f.* weariness, fatigue; *gen.* -ṫe.

sgiobadar, *v. a. pt. tense pl.* 3. of sgiob, take in hands, prepare?

sgoilt, *v. a.* split, cleave; burst asunder; *pt. tense, id. inf.* -teaḋ.

sgread, *v. n.* squeak, scream, shriek; *inf.* -daḋ.

sgríoḃ, *v. a.* write, inscribe; *inf.* -ḃaḋ.

sguir, *v. a.* cease, desist, leave off; *inf.* do sgur.

sí, *pers. pron.* she, it.

siad, *pers. pron.* they.

siar, *adv.* to the west, westwards, westerly; back, backward, behind.

siḃ, *pers. pron.* ye or you; *emph.* siḃse.

sibeann, *s. f.* a bullrush; *gen.* -ḃinne.

siṫe *emph. suffix.*

sin, *demons. pron.* that; as sin, *adv. phr.* from that, thence; an tan sin, that time, then: leis sin, with that, thereupon; uime sin, therefore, iar sin, after that, subsequently; iad so, these, iad sin, those.

sine, *adj. comp.* of sean, old; is sine, *super.* eldest.

sinn, *pers. pron.* we; *emph.* sinne.

sior, *v. a.* search, inquire after; *inf.* síoraḋ.

sior, *adj.* continual, perpetual.

sioḋa, *ind. adj.* fairy.

síoraḋ, *v. a. past pass.* of síor.

síorċaiṫeaṁ, *v. a. inf.* and *pres. part.*, *fr.* síor, ever, and caiṫeaṁ, *inf.* of caiṫ, eat, spend, consume.

síorḋuḃaḋ, *c. s.* utter darkness, despair.

síos, *adv.* down, below; used generally with a verb implying motion.

sioṫċanta, *adj.* pacific, peaceable; go síoṫċánta, peaceably.

síor,
sír, } *v. a.* search, seek; beg, beseech (61).

siṫ, *s. m.* a thrust, a pass (39); peace, reconciliation.

siuḃal, *v. a.* and *n.* walk, traverse, travel, pass-over.

siúḃal, *s. m.* a march, journey; *gen.* -ail.

siuḃlaċ, *adj.* fleet, nimble, swift (13); sliding (9).

slaḃraḋ, *s. m.* a chain; *gen.* -aiḋ, *pl.* -aḋa.

slaiġe, *v. a. inf.* of slaiġ, slay, kill, slaughter.

slán, *adj.* healthy, sound, whole, safe.

slán, *s. m.* a guarantee, surety, *gen.* -áin; *pl.* -na.

slánuiġeaċt, *s. f.* a guarantee, surety; *gen.* -ta.

slánuiġ, *v. a.* heal, cure; *inf.* slánuġaḋ.

sláneoċaiḋ, *v. a. fut. sing.* 3. of slánuiġ.

sleaġ, *s. f.* a spear, lance; *gen.* -eiġe; *pl.* -eaġa; *gen.* also sleaġa.

sleiġ, *s. f. dat.* of sleaġ.

sléiḃte, *s. m. pl.* of sliaḃ.

sliaḃ, *s. m.* a mountain; *gen.* sléiḃe, *pl.* sléiḃte, *dat. pl.* -tiḃ.

sliġe, *s. f.* a way, road, path, passage; *gen. id. pl.* sliġṫe.

slios, *s. m.* a side or margin of a country or district.

sluaġ, *s. m.* an army, host, legion; *gen.* -aiġ and -aiġe, *pl.* -aiġte and -aġa.

sloinn, *v. a.* name, mention; *inf.* sloinneaḋ.

sloinneaḋ, *s. m.* naming, recording; *gen.* sloinnte.

smaċt, *s. m.* authority, sway; *gen.* -ta.

so, *demons. pron.* this; roiṁe so, before this, previously.

so, *prefix*, giving to the word to which it is prefixed the idea of fitness, aptness, or suitability.

soċraċ, *adj.* agreeable, gracious, sedate.

soċt, *s. m.* astoundment, silence.

soċraid, *s. f.* a multitude of people, an army, a troop; *gen.* -de.

ṡoin (ó), *comp. adv.* from that (time), since; ó ṡoin amaċ, from that out, thenceforward.

soir, *adj.* to the east, eastwards, easterly.

soláṁaḋ, *c. adj.* sleight of hand.

spiorad, *s. m.* the life, spirit; *gen.* -aid.

son, *ind. s. m.* sake, cause, account; air a son, on their account.

srón, *s. f.* the nose; *gen.* -óine, *pl.* -óna; *gen.* also sróna.

sruṫ, *s. m.* a stream, current; *gen.* sroṫa, *pl.* *id.* and -ṫanna.

stuaig-leirg, *c. s.* probably an inflected form of stuaiḋ, which O'Reilly explains a point, pinnacle, a ridge, and leirg, a phonetic Munster form of luiriġ, *aat.* of luireaċ, armour; hence stuaiḋ-leirg a ḋroma may denote the chief or principal armour of his (Lugh's) back, from which the shield depended.

suaiṫċeanntaċ, *adj.* variegated, emblazoned.

suan, *s. m.* rest, sleep; *gen.* -ain; toirċim suain, a deep sleep.

suairc, *adj.* civil, kind, affable, gracious; meek, gentle.

súd, *demons. pron.* that person, yon, yonder.

suiḋ, *v a.* and *n.* sit, seat, encamp; *inf.* (*ir.*) do ṡuiḋe.

suiḋeaḋ, *v. a. pt. pass.* of suiḋ.

suidiġeaḋ, *v. a. pt. pass.* of suidiuġ.

suidiuġ, *v. a.* set; *inf.* do ṡuidiuġaḋ.

súil, *s. f.* an eye; *gen.* sul and sula, *pl.* súile.

sul, *adv.* before (causes aspiration).

sul, *s. f. gen.* of súil.

súlsa, *gen. emph.* of súil.

taḃair, *v. a. ir.* give, grant, in which sense it is generally followed by the *prep.* do; bring, generally followed by *prep.* ċum; inflict, execute, by the *prep.* air; take, followed by the *prep.* ó; *emph.* taḃair-se; *pt. tense,* do tug; *fut.* do ḃéarfaiḋ, *fr.* ḃeir; taḃarfaiḋ, and tiuḃarfaiḋ, *fr.* taḃair; *inf.* ḃo taḃairt: caṫ do ṫabairt, to give battle; do ṫabairt uaṫa, to take from them.

taéd, *v. n. ir. pres.* of téiḋ; old form of téid, *pres. 3rd. sing.* (22).

taġall, *v. s.* progress, departure; see under taḋall, in O'Reilly's Dictionary, and taḋaill in Supp. to same. This word is supplied in some copies of the story by triall.

táid, *ir. v. sub. pres. 3rd pers. pl.* they are.

táiṁ-neul, *c. s. m. lit.* a death-cloud; a swoon, or slumber betokening death; táiṁnéalaiḃ is used at p. 55 for *nom.*

tairis, *conj.* moreover, besides, in addition to; nevertheless, notwithstanding; tairis sin uile, notwithstanding all that.

ṫainic (do), *v. n. ir. pt. tense* of tar or tig.

tairg, *v. a.* try, endeavour; seek, offer; *inf.* (*ir.*) do ṫairgsin.

tairngeadar, *v. a. pt. tense pl.* 3, they drew, pulled; syncopated *fr.* tarraingeadar; *imp.* tarraing.

tairrngire, *s.* a promise, prophesy; *gen. id.; tír tairrngire*, the land of promise, a name frequently applied by ancient Irish writers to any district the beauty or fertility of which they wished to picture.

tairse, *prep. pron.* over her, it; *fr. prep.* tar and í.

taisbéanfaḋ, *v. a. cond.* of taisbéan, show, exhibit.

taise, *s. f.* weakness, swoon, faint-heartedness; *gen. id.* (55).

taiṫneaṁ, *s. m.* splendour, brightness; *gen.* -ṁa.

talaṁ, *s. m.* and *f.* land, country; earth, ground; *gen.* talṁan.

talṁan, *s. f. gen.* of talaṁ.

tapaiḋ, *adj.* quick, active, dexterous.

tan (an), *adv.* when; an tan sin, then.

tángamar, *v. n. ir. pt. tense*, 1*st pl.* we came, }
tángabar, *v. n. ir. pt. tense*, *2nd pl.* ye came, } *imp.* tig.
tángadar, *v. n. ir. pt. tense*, *3rd pl.* they came, }

taoḃ, *s. f.* a side; *gen.* taoiḃe, *pl.* taoḃa.

tar, *prep.* over, beyond, across; becomes tars before the article; tár a g-ceann, on their account, for them.

tarais, *adv.* back, backward.

taréis, *comp. prep.* (governs the *gen.* case) after.

tarla, *def. verb*, happened, came to pass, befell; used only in *3rd pers. ing.* and *pl.* of *pt. indic.* and *subj.*

tarraing, *v. a.* draw, lift, pull; *inf. id.*
té, *indef. pron.* he who, the person who.
teaċ, *s. m.* a house; *gen.* tiġe, *dat.* tiġ.
teaċt, *s. m.* an ambassador, messenger, courier; *gen.* -ta, *pl. id.*
teaċt, *v. n. ir. inf.* of tig; fá ṫeaċt, for coming (18); do ṫeaċt ḋe, to come from it, to result from it (63).
tead, *v. n. ir.* old form of *3rd pers. sing. pres.* of teiḋ, go; modern form téid.
teaġlaċ, *s. m.* a household; *gen.* -laiġ, *pl.* -laiġe.
ṫeangṁaḋ (do), *v. n. cond.* would happen, fall out.
teangṁadaois, *v. a. cond.* they would meet.
teangṁail, }
teagṁail, } *v. s. f.* happening, occurring; *gen.* -ṁála.
teann, *s.* oppression, violence.
teannta, *s.* distress, trouble, jeopardy, strait.
teasbéanfainnse, *v. a. cond. sing.* 1. I would have shown; *imp.* teasbéan.
teasdaiġ, *v. n. pt. tense,* was wanting, lacking; *imp. id.; inf.* teasduġaḋ; *fr.* teasda, *adj.* less by, short of.
teasdann, *v. n. pres. hab.,* is or are wanting; teasdann uainn, we want.
téiḋ, *v. n. ir.* go; *pt. tense,* do ċuaiḋ; *hab. past,* do ṫéiḋeaḋ; *fut.* raċfaiḋ or raċaiḋ; *subj. past.* go n-deaċaiḋ.
téid, *v. n. ir. pres. sing.* 3, of téiḋ.
téiḋmis, *v. n. ir. imp. pl.* 1, let us go.
teilg, *v. a.* cast, fling, throw; *inf.* (*ir.*) do ṫeilgean, and do ṫeilgint; *fut.* teilgfiḋ.
teilgeas, *v. a. pres. hist.* of teilg.
teircide, *adj. comp.* of tearc, few, rare, scarce, with de suffixed—the scarcer of it.
teiṫ, *v. a.* and *n.* fly, flee, escape; *inf.* do ṫeiṫeaḋ.
teóra, *num. adj.* three; modern form trí.
tí, (go d-) *comp. prep.* (governs the *gen.* case) to, unto.
tig, *v. n. ir.* come; also tar; *pt. tense,* do ṫánaic or ṫáinig; *fut.* tiocfaiḋ; *inf.* do ṫeaċt.
tiġ, *s. f. dat.* of teaċ.
tigeaḋ, *ir. v. n. pt. hab.* of tig.
tigeaḋ, for tiocfaḋ, *cond.* of tig; dá d-tigeaḋ neaċ, if one would come (58).

timċioll, timċeall, s. m. circuit, ambit; (a d-) *comp. prep.* (governs the *gen.* case) about, around; ina or 'na timċioll, around her or it; ina ṫimċioll, around him or it; ina d-timċioll, around them. Timċioll is now always used in this prepositional phrase form.

time, *s. f.* fear, dread, *gen. id.*

tintiġe, *adj.* fiery; *s. f. gen.* of tinteaċ, lightning, *fr.* teine, fire.

tinn, *adj.* sick, sore, unwell.

tiobraḋ, *v. a. ir. cond. sing.* 3 of tabair.

ṫiocfaiḋ (do), *v. n. ir. cond. sing.* 3 of tig.

tiocfaiḋ, *v. n. ir. fut. sing.* 3 of tig; tiocfaiḋ re n-ua, it will come against their sons.

ṫiocfas (do), *v. n. ir. fut. hist.* of tig.

tioḋnaic, *v. a.* give, bestow; tioḋlaic, *id.; inf.* -acaḋ.

tiomsuġaḋ, *s. m.* a collection, a heap; *gen.* -suiġṫe.

tionól, *v. a. inf.* of tionóil, assemble, collect, gather.

tionsgain, *s. m.* a purpose, design; *gen.* -ganta.

tír, *s. f.* land (as opposed to muir, the sea), country, region; *gen.* tíre.

tirm, *adj.* dry; *comp.* tiorma.

tlas, *s. m.* weakness, timorousness, weak-spiritedness; *gen.* -ais.

tiubrad, *v. a. fut. sing.* 1, I shall or will give, } *imp.* tabair.
tiubraiḋ, *v. a. fut. sing.* 3, shall or will give, }

toċail, *v. a.* dig, root; toċuil, *id.* : toċlaim, *pres. sing.* 1, dig, syncopated from toċailim; *inf.* do ṫoċailt; *fut.* toiċeolaiḋ.

toċailt, *v. a. inf.* of toċail; *v. s.* a digging, rooting.

tóg, *v. a.* raise, lift, erect; *fut.* toiġeóraiḋ; *inf.* do ṫógḃáil.

tógḃaḋ, *v. a. pt. pass.* of tóg.

tógḃas, *v. a. hist. pres.* of tóg.

toiċe, *s. f.* a natural right; *gen. id.*

toil, *s. f.* the will, willingness, consent, inclination; *gen.* tola and toile.

tóiṁsiḋ, *v. a. imp. pl.* 2. of tóṁais, weigh, measure; syncopated from tóṁaisiḋ.

toirċim, *s.* numbness, deadness; toirċim suain, a dead-sleep.

toirrian, *adj.* loud murmuring.

toirmeasg, *s. m.* opposition, hindrance, impediment, obstacle; *gen.* -meisg and -misg.

toisg, *s. f.* a journey, expedition; circumstance.

tóṁais-uis, *v. a.* measure, weigh; *inf.* do ṫómas, -us.

tonn, *s. f.* a wave, billow; *gen.* tuinne, *pl.* tonna.

torċraḋ, *def. verb, pt. tense,* fell (in battle); was or were killed.

ṫorraiḃ, *prep. pron.* over you; compounded of tar, over, and iḃ.

tóṁsaíḋ, *v. a. imp. pl.* 2 of tóṁais, weigh, measure; syncopated *fr.* tóṁaisiḋ.

tosaċ, *s. m.* front, vanguard; *gen.* -aiġ.

trá, *adv.* indeed; *vero, autem.*

traoċ, *v. a.* lessen, abate, drain; *inf. id.* and traoṫaḋ.

trásta (go d-), *adv.* up to this time, hitherto.

tráṫ, *s. m.* a natural day of twenty-four hours; *gen.* tráṫa; an traṫ, *adv.* when.

tre, *prep.* through, by, on account of; becomes tres before the article.

treaḃṫar, *v. a. pres. pass.* is or are ploughed; *imp. act.* treaḃ, *inf.* -ḃaḋ.

tréad, treud, } *s. m.* a herd, flock, drove; *gen.* -da, *pl. id.*

treallṁa, *s. m. gen.* of treallaṁ, apparel.

tréan, *adj.* strong, mighty, powerful; becomes tréin in composition with a word whose first vowel is slender.

tréig, *v. a.* abandon, leave, forsake; *inf.* (*ir.*) do ṫréigeann or ṫréigint.

treigeann, *v. a. inf.* of tréig,

tréinḟear, *c. s. m.* a brave man; *gen.* -ḟir.

treise, *adv. comp.* (*ir.*) of láidir, strong.

tréiṫ, *adv.* weak, disabled.

trem', *prep.* tre, and m' for *poss. pron.* mo, my.

treóir, *s. f.* strength, force; *gen.* -óraċ.

treun, *adj.* brave, valiant.

treunsluaġ, *c. s. m.* a brave host.

treuntuargain, (ag), *pres. part.* beating or smiting bravely; tuargaim, *v. a. pres.* 1. I knock, smite, shake.

treas, *s.* a stroke; *gen.* -sa, *pl. id.*

trí, *num. adj.* three.

triall, *v. a.* and *n.* go, march, walk, journey, travel.

triar, triur, } *coll. s. m.* three persons; *fr.* trí, and fear.

tríd, *prep.* through; tríd sin, through that, on that account; *prep. pron.* through him or it.

tríṫe, *prep. pron.* through her or it.

triur, see triar.

trom, *adj.* heavy, weighty, oppressive (3); sorrowful, sad, melancholy (56).

truaġ, } *adj.* pitiful, dismal, sorrowful; *comp.* truaiġe;
truaiġ, } *super.* is truaiġe.

truaill, *s. f.* a sheath, a scabbard; *gen.* -le, *pl.* -leaċa.

tu, *pers. pron.* thou; *emph.* tusa; *acc.* ṫu.

tuaiḋ, *s. f.* north; *gen.* -ḋe; *adj.* northern; buḋ ṫuaiḋ, *adv. phrase,* northwards.

tuairisg, *s. f.* an account, detail, notification; *gen.* -ge.

tuaisceart, *s. m.* the north; *gen.* -ceirt.

tuarasdal, *s. m.* hire, wages, stipend; *gen.* -ail.

tuaṫ, *s. m.* a people, tribe; *gen.* and *pl.* tuaṫa.

tug, *v. a. pt. tense, sing.* 3, of tabair.

tugaḋ, *v. a. pt. pass.* of tabair.

tugfaḋ, *v. a. cond. sing.* 3, of tabair; tugfadaois, *cond.* 3. *pl.* they would give.

tugsam, *v. a. pt. tense* of tabair; old synthetic form of the 1*st pers. pl. past.*

tuig, *v. a.* understand; *inf.* do ṫuigsin.

tuigeas, *v. a. pt. tense sing.* 1. of tuig.

tuigse, *s. f.* sense, understanding; *gen.* -siona.

tuille, *s.* more, an addition.

tuill, *v. a.* deserve, earn, merit; *inf.* tuilleaṁain, tuilleaṁ, or -ioṁ.

tuinne, *s. f. gen.* of tonn.

tuirseaċ, *adj.* weary, tired, depressed; mournful, sorrowful; *fr.* ṫuirse, sadness.

tuirṫe, *s. pl.* of tuir, a pillar, prop, bulwark.

túis (air d-), *adv.* at first.

túis, *s. f. dat.* of tús, a beginning, origin; *gen.* -se.

túis, *s. f.* incense, frankincense; *gen.* -se.

tuit, *v. n.* fall, fall (in combat); *inf.* (*ir.*) do ṫuitim; *fut.* tuitfiḋ.

tuitim, *v. n. ir. inf.* of tuit.

tuitseat, *v. n. pt. tense pl.* 3; old synthetic form 3*rd pers. pl. past tense,* for which in modern Irish tuiteadar is written.

turus, *s. m.* a journey, expedition; *gen.* -uis, *pl. id.*

tusa, *pers. pron. emph.* of tu.

tulaṁais, *adj.* surface?; ní le h-armaiḃ muirḃfiġtear ṫu, aċt le cloċaiḃ tulaṁais na talṁan, (It is) not with arms you will be slain, but with the surface stones of the earth (14).

ua, *s. m.* a grandson or male descendant; *gen.* ui.

uaċtar, *s. m.* the top, surface, upper part, bosom; *gen.* -air.

uaġ, *s. f.* a grave; *gen.* uaiġe, *pl.* uaġa.

uaiḃ, *prep. pron.* from ye or you.

uaiḋ, *prep. pron.* from him or it.

uaiġ, *s. f. dat.* of uaġ.

uaim, *prep. pron.* from me.

uaiṫne, *ind. adj.* green, greenish.

uainn, *prep. pron.* from us.

uair, *s. f.* an hour, a time; *gen.* -re: aon uair, one time, once; an uair, when.

uasal, *adj.* noble; *comp.* and *pl.* uaisle, syncopated from uasaile; go h-uasal, *adv.* nobly.

uasal, *s. m.* a noble; *gen.* -ail, *pl.* uaisle.

uaisle, *s. f.* nobility; *gen. id.*

uait, *prep. pron.* from thee.

uaitse, *emph.* of uait.

uaṫa, *prep. pron.* from them.

uaṫḃás, *s. m.* dismay, astonishment, surprise; *gen.* -áis.

úḃall, *s. m.* an apple, *gen.* -aill, *pl.* uḃalla and by syncope uḃla.

úḃla, *s. m. pl.* of úḃall.

uċt, *s. m.* the breast, bosom, lap; *gen.* oċta.

úd, *demons. pron.* that, that there.

uile, *adj.* all, every, whole.

uilleanna, *s. f. pl.* of uille, an elbow, a haunch; *gen.* -eann.

uime, *conj.* therefore; uime sin, on that account.

uime, *prep. pron.* about him, it; *fr.* um or im, *prep.* and é, him, it.

uinge, *s. f.* an ingot, an ounce; *gen. id. pl.* -eaċa.

úir, *s. f.* mould, earth, clay; *gen.* -re.

uireasḃaḋ, *s. f.* want, need, deficiency; *gen.* -aiḋe, *dat.* -aiḋ.

úirṁeisneaċ, *c. adj.* very courageous; *fr.* úr, *intensitive* and meisneaċ.

úir, *intensitive prefix*; very, exceeding; form of úr before a word whose first vowel is slender.

uirṫimċioll, *c. s. m.* a complete circuit; ina n-úirṫimċioll, completely around them.

uirre,
uirri, } *prep. pron.* on or upon her, it.

uisge, *s. m.* water; *gen. id. pl.* -aḋa.

um, *prep.* about, around; also im.

úṁla, *s. m.* submission; *gen. id.*

umpa, *prep. pron.* about them.

urasa, *adj.* easy; *comp.* (*ir.*) níos usa.

úrbruinne, *s. f. gen.* of urbronn, a limit, a boundary.

urċar, *s. m.* a throw, cast, shot; *gen.* -air, *pl. id.*

úrlaḃraḋ, *s. m.* utterance, the faculty of speech; *gen. id.*

úrlaiḋeaċt, *s. f.* sledging; *gen.* -ta; *fr.* úrlaḋ, a mallet.

úrluiḋe, *s.* a conflict, skirmish, slaughter; *gen. id.*

urraṁánta, *adj.* respected, honored.

urusa, see urasa.

usa, *adj. comp.* (*ir.*) of furus or urus, easy

VOCABULARY OF PROPER NAMES.

Allṁuraċ, *pl.* Allṁuraiġ, a foreigner; the designation given in the text to the opponents of the Tuatha De Danann, and who were also known as the Loċlannaiġe and the Foṁoraiġ or Fine Foṁoraċ.

Aoḋ, *gen.* Aoḋa; one of the three sons of Miodhchaoin, who guarded the hill from which the children of Tuireann were to give the three loud shouts, one of the *erics* imposed by Lugh.

Asal; *gen.* Asail, the King of the Golden Pillars: written also Easal.

Aṫ-cliaṫ, now Dublin; also called by the Irish-speaking people Aṫ-cliaṫ Duiblinne and Baile-aṫa—Cliaṫ, a name shortened into Blea-Cliaṫ, which literally signifies the "Town of the Ford of Hurdles," from a ford made of trees and branches, which was thrown across the Liffey by the Leinster men in the reign of King Conor Mac Nessa (A.D. 33) to enable Aiṫirne, the Importunate, the Ulster poet and satirist, to bring with him the spoils which they had given him, sooner than incur the enmity of his province. (See a paper "On the ancient name of Dublin," by Charles Haliday, in the "Proceedings of the Royal Irish Academy" for June, 1854; and "O'Curry's MS. Materials.")

Aṫ-luain, Athlone; literally signifies the "Ford of the Luan or Loin." The name of this ford was changed from Aṫ-Mór, or Great Ford, to Aṫ-luain, after the Tain Bo Chuailgne, probably about one hundred and fifty years previous to the battle of Magh Lena. The Donn Cuailgne, or Brown Bull of Cuailgne in Louth, for the possession of which Maive, Queen of Connaught, made war on Ulster, and which, after a contest of ten years, she succeeded in carrying off to her own country, had no sooner arrived there, than he made battle with the Finn-bheannach, or White Horned Bull of Connaught, which he overthrew, and taking him on his horns ran off towards this ford, shattering and scattering his members as he went along; and so when he came to Aṫ-Mór, he flung his antagonist's *luan* into the current, whence ever after the place was called Aṫ-Luain. The text does not support this origin of the name, since Athlone is referred to as Aṫ-Luain ṁic Luġaiḋ, the ford of Luan, the son of Lughaidh.

Balar, styled in the text Balar-béimeannaċ, *i.e.*, "Of the Blows," also known as Balar Ua Néid, *i.e.*, Balar, the grandson of Neid, was King of the Fomorians, when the second battle of Magh Tuireadh was fought. In this battle he lost his life at the hands of his own grandson Lugh Lamhfhada. Balar was remarkable for one of his eyes, an "evil eye," which caused, it is said, the death of any living thing that it looked at. It was in this eye he was struck by a stone flung by Luġ, and with so much force that it carried it out through the back of his head. In the account of the second battle of Magh Tuireadh, the meeting of these two warriors is recorded as follows: "Lugh and Balar of the Piercing Eye met in the battle. Balar had a destructive eye. This eye was never open but in the field of battle only. Four men were required to raise the lid off the eye with a hook, which was passed through its lid. A whole army that he looked upon out of this eye could not prevail against (a few) warriors, though they should count many thousands. The cause why this poison was on it was this, namely, his father's druids had been boiling a druidical spell; and he came and looked in through the window, so that the fume of the boiling passed under it; and it was upon the eye that the poison of the brewing passed afterwards." *Atlantis*, vol. iv., p. 235.

Banba, Ireland; according to Keating, the sixth name that Ireland received. Banba was one of three famous queens of the Tuatha De Danann, whose husbands reigned in alternate periodical succession at the coming of the Milesians. She with her two sisters, fell at the battle of Telltown (Taillte) in which the Milesians were victorious.

Beinn Eadair, now the Hill of Howth, near Dublin; so called from Edar or Etar, the wife of Gann, son of Dela, one of the five brother chiefs of the Firbolgs, who took possession of Ireland before the Tuatha De Danann. The origin of the name is ascribed also to Edar, the son of Edgaeth, a Tuatha De Danann chief, who died of love of a lady, Aine, and was buried here (see the *Dinnsenchus*, *Book of Lecain*, fol. 232. a.a.) O'Curry, *Atlantis*, vol. iv.

Beirbe (Loċlannaiġe); the name of the chief city of Lochlan. It is mentioned in several of our medieval romantic tales.

beirn-na h-eadargana, that is, the Gap of Interposition, now Roscommon, in Connaught. This was probably the name of the place before St. Coman (who died in 742) built his church in its forest, after which it has continued to be called Ros Comain, or Comain's Wood. O'Curry, *Atlantis*, vol. iv., p. 174.

boḋḃ Dearg, King of Connaught, whose territory the Fomorians ravaged, and to whose assistance Lugh came, was the son of the Daghda.

bóinn, *gen.* (na) bóinne; the River Boyne, which flows through the plain of Magh Breagh, passing the towns of Trim, Navan, and Drogheda, was the chief river of the Irish monarch's territory of Meath. It has its source in a well, now known as Trinity Well, Carbury Hill, but anciently called Sidh Nechtain, Nechtain's Hill, in the barony of Carbury and county of Kildare. Boan, from whom the river took its name of Boan, or Boinn, now anglicised Boyne, was the wife of Nechtan, and having dishonoured the waters of the sacred well, which stood within her court, they overflowed. She fled before them towards the sea, but they overtook and drowned her. The lady Boan was followed all through by her lapdog, which was named Dabhilla, and which, like its mistress, was overwhelmed by the flood and carried out of the Boyne's mouth, and as far as the rocks, on the coast of Bregia, which from it are called Cnoc Daḃilla, Dabhilla's Hill (see *Dinnsenchus*), now the Abill Rocks, *i.e.*, Rockabill, on the coast of Dublin, between Rush and Holme Patrick.

breas, the son of Balar, and a leader of the Fomorians, on whose engagement to Lugh, as mentioned in the text (p. 18), his followers came to fight the Second or Northern battle of Magh Tuireadh, in which they were defeated by the Tuatha De Danann. His father was a Fomorian whils his mother was of the Tuatha De Danann race. He hel the sovereignty of Eire for the seven years that Nuadha o the "Silver Hand" was under treatment for the wound his arm sustained in the first battle of Magh Tuireadh; but his cruelties and exactions upon the Tuatha De Danann during this time were so great, that on Nuadh's resumption of the reins of government, he was driven out of the country.

brian, *gen.* -ain. Brian, one of the three sons of Tuireann, upon whom Lugh imposed the *eric* and who acted as the leader and spokesman for his brothers in all their journeys and difficulties.

bruġ na boinne, the Palace of the Boyne, the celebrated

Hall of the Daghda Mór, who was the great king and oracle of the Tuaṫa De Danann.

Cáinte, Cainte, whose three sons, Cu, Ceiṫen, and Cian set out, at Lugh's request, to muster the Fairy Cavalcade to march against Breas, who had invaded and was devastating Connaught. Cáinte was father of Cian, whose tragic death forms the foundation of the story.

Caṫair Croḃainġ ; Crofin's City. This was the Tuatha De Danann name of Tara, so called after Crofin (the Crimson-fair), the daughter of Alloid.

Ceiṫeann, one of the sons of Cainte and brother of Cian.

Ceiṫlionn (caisḟiaċlaċ), the wife of Balar of the "Mighty Blows," and who inflicted such wounds upon the Daghda Mór at the battle of the second Magh Tuireadh, that he subsequently died of them at his palace on the Boyne (Bruġ na Boinné).

Cian ; *gen.* Céin ; son of Cainté and father of Lugh Lamhfhada, who was killed by the Children of Tuireann.

Conn, one of the three sons of Mioḋċaoin, whose death-struggle with the Children of Tuireann forms one of the incidents of the present text.

Connaċt ; *gen.* -ta ; Connaught. According to Keating it owes its name to a druid, who, to prove his necromantic skill, covered the province with a snow, hence, Connaċt, .i. Cuinn ṡneaċta, .i. sneaċt Chuinn, Conn's snow; or again, to the fact, that the posterity of Eochaidh Muighmheadhoin, who were descended from Conn, inhabited this portion of Ireland.

Corc, one of the sons of Mioḋċaoin.

Coron, one of the chiefs of the Fomorians, to whom the Tuatha De Danann paid tribute.

Corann (the territory of the bright-faced Corann). This was the well-known principality of the family of Mac Donnchaidh (Mac Donagh) of Corann, in the present county of Sligo. In the *Dinnsenchus*, the name is derived from Corann, a famous harper (*cruitiré*) of the Tuatha De Danann, to whom it had been originally assigned in right of his art. [*Book of Lecain*, fol. 248, b.b.] O'Curry, *Atlantis*, vol. iv., p. 175.

Corr Shliaḃ na Seaġsa, situate in the present Curlieu Mountains, near the town of Boyle, county of Roscommon. This particular mountain which is not now distinguishable from any of the group of hills which share the name, was called *Coirrshliabh na Seaghsa*, that is, the Round Mountain of the Poetic Spring. There were several of those "poetic springs," or Helicons, in ancient Erinn; each surrounded (it was said) by nine imperishable hazel trees, from which showers of ruddy nuts were dropped periodically into the spring. These nuts were eagerly watched by the salmon at the bottom of the spring, who, when they saw them drop upon the surface, darted up and eat them as fast as they could, after which they glided into the neighbouring rivers. Those who had succeeded in getting the nuts to eat had their bellies all spotted with a ruddy spot for every nut they had eaten; but those who got none had no such spots. On this account the spotted salmon (which was called the *Eó Fis*, or Salmon of Knowledge) became an object of eager acquisition, both with the learned and the unlearned; because when the learned eat of it, they became (it was supposed) more learned and sublime in their poetic aspirations; and when the unlearned had the good fortune to catch and eat him, they became at once great poets. Some illustration of this curious old myth will be found in a little fragment (inaccurately copied, and carelessly translated, unfortunately), published in the volume of the Transactions of the Ossianic Society of Dublin, in the year 1859. O'Curry, *Atlantis*, vol. iv., p. 174.

Compar, one of the chiefs of the Fomorians, to whom the Tuatha De Danann paid tribute.

Cu, one of the sons of Cainte.

Daġda (Mór); the great king and oracle of the Tuatha De Danann, who resided at Bruġ na Boinné, or the Palace of the Boyne, near Slane. He was otherwise called Eoċaiḋ Ollaṁ. He reigned seventy years and died at his palace on the Boyne from the wounds he received at the hands o Ceiṫlionn, the wife of Balar, in the second battle of Magh Tuireadh.

Dara Dearg, a druid of the Fomorians.

Dianċeaċt, a celebrated physician of the Tuatha De Danann, to whose skill Nuadh was indebted for the arm of silver that replaced the natural member which was cut off in the first battle of Magh Tuireadh. Miach and Oirmhiach were his sons and equally skilled as physicians.

Dobar, King of Sicily.

Easal; *gen.* -ail: written also Asal, *q.v.*

Eas Dara, the cataract of Dara, so called from the death of this druid having occurred at it. It is now the village of Ballisadare, situated at this cataract, on the river Uinshinn, in the barony of Leney, and county of Sligo.

eaṫfaiṫ, a Fomorian to whom the Tuatha De Danann were, for a time, subject.

eine, also a Fomorian.

eire, whence (*dative*) Erin, was the fourth name given to Ireland and owes its origin, according to Keating, to a queen of that name who ruled the island in the time of the Tuatha De Danann dynasty. She was killed at the battle of Telltown (Taillte).

eiṫne, sister of the Children of Tuireann. This is the name of the kernel of a sweet hazel-nut, and appears to have been a favourite name for amiable ladies among the ancient Gaedhil. O'Curry, *Atlantis*, vol. iv., p. 193.

fail-inis. O'Curry supposed this word to be a transposed form of inisfáil, (Island of Fál), one of the ancient names of the country; from the stone fál, upon which the pagan kings of Eire were crowned at Tara.

fianċaire (inis), Inis-fianchuiré; that is, the island of Fianchairé, or, as it appears in the *Book of Lecain*, Inis Cairé Cenn-fhinné, that is, the island of Caer (Rose) of the Fair Hair (or head). In the *Book of Lecain*, this island is said to be concealed (under water) between Erinn and Albain; but the London copy (Tipper's) says it was a secret druidical island in the Mediterranean Sea; this, however, is a purely modern interpolation. To this island, under either form of its name, I have never before met with any reference. There is, however, a very curious case in point, of some submerged place in the sea, between Ireland and Scotland, and inhabited by women, though it is without a name, and which may, upon other authority, be the island spoken of here. The reference to this submerged island, if such it be, is found in the ancient tract so well known as the *Dinnsenchus*, a tract originally compiled in the reign of Diarmait, the son of Fergus Cerrbheoil, (monarch of Erinn, from A.D. 538 to 558;) but which has received some later additions, and which professes to give the origin of the names of remarkable hills, mounds, caves, rivers, rocks, etc., throughout the kingdom. The article of this tract to which I allude is that on the supposed origin of the name of the river Oilbhíné, or Ailbhiné, now the river Dilvin, which falls into the bay of Malahide, in the county of Dublin. O'Curry, *Atlantis*, vol. iv., p. 191. (The article of this tract, alluded to by O'Curry, is to be found in the *Atlantis*, vol. iv., p. 235, whence he transferred it from the *Book of Ballymote*, R.I.A., fol. 191, a.a.)

Fleiḋis (coċall inġine), the Cloak of the daughter of Fleidhis, which, we learn from the text, Lugh assumed on his leaving Tara to avoid the Children of Tuireann.

Fóṁoraċ, *pl.* Fóṁoraiġ, Fomorians; the opponents and enemies of the Tuatha De Danann.

Freaṁainn, Freamhainn, now Frewin; a hill, over the western shore of Loch Uair (Lough Owel), in the parish of Portloman, county of Westmeath. A palace was raised here by Eochaidh Aireamh, monarch of Erinn, who was killed there himself afterwards. (See *Annals of the Four Masters*, A.M. 5084—O'Donovan, p. 89, note [w]; and see the Historic Tale of the Cathreim of King Dathi Mac Fiachrach). O'Curry, *Atlantis*, vol. iv., p. 222.

Gairiḋ, Gairech, *i.e.*, the Place of Shouts; so called from the shouts of joy which were raised by the youths of Ulster, when they saw Cuchulainn coming from his sick bed to their relief in the great final battle of the Tain Bó Chuailgné, which took place between the present town of Mullingar, in Westmeath, and Athlone. [See *Dinnsenchus*, *Book of Lecain*, fol. 261, b.a.] O'Curry, *Atlantis*, vol. iv., p. 174.

Gréag, Greece; *gen.* (na) Gréige.

Ilġairiḋ, Ilghaireach, another name of Gairech, for the battle is called the Battle of Gairech and Ilghairech, in the Tain. The latter name would signify the place of many or unusual shouts. Gairech and Ilghairech were two hills in the neighbourhood of Mullingar, in the county Westmeath, where the last battle of the Tain Bó Chuailgné was fought, between King Conor Mac Nessa and Ailill and Medb, the king and queen of Connacht. O'Curry, *Atlantis*, vol. iv. p. 174.

Iuċair, one of the sons of Tuireann, upon whom the *eric* was imposed by Lugh.

Iuċarba, one of the sons of Tuireann, upon whom the eric was imposed by Lugh.

Iorruaiḋe. I would take this place to be the present Iceland. The name occurs in Cormac's Glossary, and frequently in other very old tales; but the situation of the country meant has not been yet satisfactorily ascertained. The country was also called Fuardha; and Uardha, leaving the initial F out; and in this form it would signify the Cold Country. It is stated in the ancient historic tale of Cathreim Chonghail Chlaireinigh, or the Battle Career of Conghal "of the flat (noseless) face," that the land of Iorruaidh, or Fuardha, lay six weeks' sail north-east from Lochlainn (or Norway?), and that a burning mountain was sailed through when within two weeks' sail of it. It may be Iceland and Mount Hecla, notwithstanding the inaccuracy of the geographical direction from Lochlainn, and the passage through the burning mountain. O'Curry, *Atlantis*, vol. iv., p. 190.

Lifé, the river Liffey upon which the present city of Dublin is built.

Loċlann, *gen.*-ainn ; a name generally applied to Denmark by Irish writers, but considered by O'Curry to refer to Sweden.

Loċlannaiġ, *s. pl.* the Fomorians.

Luġ Láṁḟadá, Lugh of the Long Arms, of the Tuatha De Danann line, called in the story Loinbéimeannaċ, "Of the Stout Blows," and Iolḋánaċ, *i.e.*, "Master of many (or all) Arts," was the son of Cian and the third king in succession from Nuadha of the "Silver Hand." He held the sovereignty of Eire forty years. He instituted the games of Telltown (Tailltе) in honour of his foster-mother Tailltе, which were celebrated on the 1st day of August in each year down to A.D. 1168 (O'Donovan's *Ann. Four Masters ;* p. 1168, note (12). This festival was called Lughnasadh, from Lugh, the founder, and nás or nós, a custom ; and even to this day, the first of August is called by no other name than Lá Luġnásaḋ, that is, the day of Lugh's Custom, by the Irish-speaking people of Ireland. He was the great planner of the Second Battle of Magh Tuireadh, in which he slew Balar, the leader of the Fomorians. He was, eventually, killed by MacColl at Caondruim : *gen.* Luġaiḋ and Loġa.

Máġ Breaġa, Breagh's Plain ; so called from Breagha, son of Breoghan, and uncle to Milesius, whose sons he accompanied on their expedition to Eire. He gave his name to this territory, which anciently comprised almost all, if not all, the present county of Meath. (See *Books of Rights*, ed. O'Donovan, p. 11, note(n). O'Curry, *Atlantis*, vol. iv., p. 223.

Máġ Luirg, this was the name of MacDermot's country, in the present county of Roscommon. The *Dinnsenchus* says, that this plain received the name of Magh Luirg (the Plain of Pursuit) from this circumstance, when Conall Cernach, at the instigation of Medb (Maive), queen of Connacht, wounded her husband in the thigh with the cast of a spear, he, Conall, fled from the palace of Cruachain, followed by "the Four Red Heads of Mairtine," who tracked and pursued him into Breifné, where they slew and beheaded him, [*Book of Lecain*, fol. 245, b.a.] O'Curry, *Atlantis*, vol. iv., p. 174.

Máġ mór an Aonaiġ, the Great Plain of the Fair ; according to O'Curry, not far from Ballisádare.

Maġ Muirṫeiṁne, the Plain of Muirtheimhne; the level country extending from the River Boyne to the mountains of Cuailgné or Carlingford. This was the inheritance of the famous Ulster champion, Cuchulainn, and the chief theatre of the battles of the Tain Bo Cuailgne. The name is said to have been compounded of muir, the sea or tide, and teimen, obscurity or concealment, from its having been covered with the sea until the time of the Tuatha De Danann, when the Daġda caused the waters to recede by pronouncing an incantation upon them (see the tale of the "Courtship of Cuchulainn and Eimer.") This, however, does not agree with the *Annals*, which say, at A.M. 2859, that this plain was cleared by Neimidh, long before the time of the Tuatha De Danann (O'Curry's note, *Atlantis*, vol. iv., p. 170).

Maġ Tuiriḋ, anglicised Moytura, the Plain of Tuireadh, literally the Plain of Pillars or Columns, noted as the scene of two famous battles between the Tuatha De Danann and the Firbolgs and Fomorians. The First or Southern Battle of Magh Tuireadh was fought between the Firbolgs, led by Eochaidh, and the Tuatha De Danann, led by Nuadha of the "Silver Hand," in which, after four days' fighting, the latter were victorious. The plain, where this battle was fought, is situate near the village of Cong, in the present county of Mayo, The Second or Northern Battle of Moytura, called Moytura "of the Fomorians," was fought thirty years later between the Tuatha De Danann and the Fomorians. The Fomorians were defeated, but Nuadha, who led the Tuatha De Dananns, was killed, as also Balar "of the Mighty Blows," who commanded on the opposite side. The site of this second Battle of Moytura, which was fought, according to the Four Masters, A.M., 3330, is distant about fifty miles from the place where the First Battle of Magh Tuireadh took place, and is situate in the present barony of Tirerrill, in the county of Sligo. See Wilde's communication upon the battle field of Moytura, in the *Proceedings R. I. A.*, vol. x., pp. 22-24.

Manannán, the son of Lir, the celebrated navigator, who flourished in the time of the Tuatha De Danann. Oirbsen was his true name. He resided in Arran in the Frith of Clyde, which was called Emhain Abhlach, Emain of the Apple Trees. He was killed in the battle of Cuilleann, by Uilleann, son of Caitir, son of Nuadha of the Silver Hand, in contention for the sovereignty of Connaught; and when his grave was dug, Lough Oirbsen burst over the land, so that it was from him the Lough, modernly corrupted Corrib, was named. (See a note on Manannan Mac Lir by O'Curry, in *Atlantis*, vol. iv. p. 226.)

Marcra Síoḋa, The Fairy Cavalcade. These were the Tuatha De Danann cavalry, who, after the great body of their race had returned to the *Sidhes* or Fairy Hills, were kept embodied by the great chief, Manannan, in his enchanted dominion of the Isle of Man (Manainn), which is the Tir Tairrngiré, or Land of Promise, of ancient Irish Mythology; corruptly called Tir na n-óg, or the Land of Perpetual Youthfulness, by modern Irish romancers (O'Curry, *Atlantis*, vol. iv. p. 162, note, 142.)

Miaċ, a son of Dianceaċt, and a more accomplished doctor than his father. Miach was not satisfied with the silver arm which his father had made for Nuadha, and we are told by the traditions of the period that he disinterred the real arm, set it joint to joint, and sinew to sinew, and made it whole "in three moments." This very singular legend goes on to say that the old doctor was so enraged at this damaging competition, that, in a fit of anger, he took a sword and killed his son, whom he then buried, and that three hundred and sixty-five medicinal herbs grew up through the grave of the young doctor, one from every joint and sinew of his body; that these were afterwards plucked up in the order of their positions, and placed in her cloak by Airmed, his sister, who was also of the faculty; but that the unappeased father came and mixed them all again, so that their separate medicinal powers cannot be known. (See MS. Second Battle of Magh Tuireadh in the O'Curry collection.)

Miḋe, Meath; according to Keating's Ireland, this name is derived from the meiḋe, or neck of each province from which Tuaṫal Teaċtṁar took it; or again, from Midhe, son of Bratha, son of the Daghda, high priest of the family of Neimheadh, by whom the first sacred fire was kindled in Ireland after the arrival of the followers of Neimheadh, who conferred upon Midhe all that tract of land about Uisneach, near which the fire was first kindled; which tract is called Midhe from the name of that priest or druid. There was at that time only this one tract called Meath, until the reign of Tuaṫal, who added to it the portions which he took from the other provinces, and increased its area to eighteen tracts or baronies.

Mioḋċaoin, the guardian of the Hill from which Brian and his brothers were obliged to give the three shouts, the last of the Eric-fine imposed by Lugh.

Móḋán, *gen.* -ain, the Swine-herd, whose arm was taken to supply one for Nuadha, who lost his own in the battle of the First Moytura.

Nuaḋa Airgiodláṁ, Nuadha of the Silver Hand; the king and leader of the Tuatha De Danann on their invasion of Eire. In the first great battle of Moytura, between his followers and their predecessors, the Firbolgs, in the soil of Ireland, Nuadha's right arm was cut off from the shoulder, in single combat by Sreng, the great champion of the Firbolgs. Dianceacht, the celebrated physician of the Tuatha De Danann, replaced the lost member by an arm made of silver, whence Nuadha obtained the epithet of "Silver-handed." Whilst under treatment for his injuries, a lapse of seven years, his place in the government was filled by Breas; but his rule became so intolerable that the Tuatha De Danann welcomed the resumption of power by Nuadha. Breas, in revenge, sought the assistance of Balar, with the result that the Second or Northern battle of Moytura was fought, in which, although the Tuatha De Danann were again victorious, they counted amongst the slain their king, Nuadha.

Oirṁiaċ, a celebrated physician of the Tuatha De Danann, and son of Dianceaċt.

Persia, *gen.* (na)—; Persia.

Pisear, a personage mentioned in text as king of Persia.

Sean-Shliaḃ; that is, the Old Mountain; otherwise called Chorann, now the barony of Corann, in the county Sligo, the ancient territory of the MacDonnoch family. This district first received its name from Corann, a famous harper of the Tuatha De Danann, who received it from that people in recognition of his professional excellence. In times long after, a certain part of the land received the name of Ceis-Chorann. The place that bore, and still bears, this name, is a well-known remarkable hill in the barony of Corann. This hill received its name from the circumstance that it was there Cael Cheis (Slender Ceis), one of the six enchanted pigs of the Princess Derbriu, already mentioned in connection with Dumha Sealga (Mount Chase) was killed by Queen Maive. [*Dinnsenchus*, *Book of Lecain*, fol. 248, b.]—O'Curry's note, *Atlantis*, vol. iv, p. 175.

Sisle, Sicilly; *gen.* (na) Sisle.

Taillte; *gen.* -teann; anglicised Telltown; a famous place of antiquity, situate on the Sele or Blackwater, and midway between Kells and Navan, on the right-hand side of the road leading from Navan to Kells, from which last named town it is distant about four miles. It owes its name to a Danannian princess, by name Taillte, the daughter of Mágṁóir, and wife of Eoċaiḋ, in whose father's person Earc terminated the life of the Firbolg kings. She was subsequently married to Eoċaiḋ garḃ, son of Duaċdoll, a chieftain of the Tuaṫa De Danann line, into whose hands the sovereignty of Eire fell after the decisive battle of South Moytura, where the Firbolgs were totally routed. Luġ of the Long Arms was nurtured by this princess; and after her death, he established the Olympic games to honour and commemorate her name. These games were annually celebrated here on the first day of August, with great pomp, in the presence of the monarch and his court. They began a fortnight before Lammas, and lasted four weeks. At Telltown all the marriages of Pagan Ireland were celebrated. "The ceremony was a simple one," says O'Donovan, "if we are to rely on the *Book of Fermoy*. It consisted in kissing and shaking hands, *unde*, posaḋ, marriage." Business of buying and selling was transacted; and feats of eangnaṁ, *dexterity at arms and buffoonery* were exhibited. We learn from Cormac's Glossary that there was a hill at Taillteann, called Tulaċ na coiḃċe, which he explains *hill of buying, or market hill*. This, O'Donovan considers, is probably the mound lying to the north of the road on which there is a trigonometrical point.

Here the Tuatha De Danann made a last but fruitless stand against the Milesians, losing in the engagement their three famous queens, Eiré, Fodhla, and Banba. Up to the time of Roderic O'Conor, the last king of Ireland, Taillte continued to be a theatre of interesting events. According to the Four Masters that monarch celebrated the *Nassa* of Taillte, on which occasion his people covered the country for some miles around.

O'Donovan, whilst engaged on the ordnance survey in the county of Meath, in 1836, was informed by several old natives that sports were celebrated at Taillte up to so late a period as thirty years previously, and that these were supposed to be a kind of continuation of the ancient games. They took the form of an annual pattern, which was held on the south side of the river Blackwater, opposite the fort of *Telton*, on the first Sunday of the month, which Luġ of the

Long Hands had set apart for holding the *Nassa* or *sports* or *games*. O'Donovan considered it worthy of note that, "This pattern was not carried on in honour of any saint, as is always the case in every other parish, and that it was held in the very beginning of the month which derived its name from the sports of Taillte." One of the interesting letters, which O'Donovan wrote from Kells in 1836 on this subject, was accompanied by a sketch-plan of the antiquities of Taillte, all of which he urged should be marked on the Ordnance Sheet of the county (No. 17), which embraced Telltown. His wishes were carried out in a very partial manner only, the Rath and the two Loughs between it and the road, which are termed on the Ordnance Sheet "blind Loughs," being the only features of interest marked, whilst his suggestions as to the nomenclature were entirely unheeded. He urged the adoption of Telton as the best way to anglicise Tailltеann, and thus follow the example of Usher in his "Primordia." He condemned the practice of sticking "town" to the names of places, which had, in too many cases, corrupted the orthography and disguised the meaning, as in the case of "Telltown," where "ton" would have fittingly conveyed the sound of the terminating syllable. This suggestion was not acted on, and Telltown was preserved to perpetuate a disguise, which O'Donovan charactersized as tending "to make it impossible to tell what town it was."

Teaċ Mioḋċuarta; literally the "House of Mead-circling." This was the famous banqueting hall of Tara, of which the shape and dimensions are still traceable (See Petrie's "Essay on the Antiquities of Tara Hill," in the Proceedings of the Royal Irish Academy).

Teaṁair; Tara, the ancient palace of the Monarchs of Ireland and the remains of which are still visible upon the hill, is situate in the present county of Meath, a few miles from Kilmessan Railway Station. Here the scattered Firbolgs re-united their forces, which landed in Ireland about the year 3266. They designated the hill Druim Cain, or the Beautiful Eminence, a name of which it is justly deserving, from the view it commands of the fertile plains that extend for miles from its base. The Firbolgs established their seat of government here, and the five brother chiefs, who led them, divided the island into five parts, and distributed their people among them. Here Ollaṁ Foḋla, the fortieth monarch of Ireland first instituted the triennial assemblies, A.M. 3922.

Tara continued to be the chief residence of the Irish kings till its abandonment in the year A.D. 563. See the "History and Antiquities of Tara Hill," by Dr. Petrie, in the proceedings of the Royal Irish Academy," vol. xviii., pp. 25-232.

Tlaċtga, the ancient name of the present "Hill of Ward," situate near Athboy, and in that part of ancient Meath which originally belonged to Munster, and in the territory of Uí Laeġaire, which, since the establishment of surnames, was the patrimonial inheritance of the family of O'Cainnealḃain, now Quinlans, the descendants of Laeġaire, the last pagan monarch of Ireland. Some of the antiquities of the hill are shown on ordnance sheet No. 30, of the county of Meath. There is a remarkable earthen fort on the hill, said to have been originally erected by the monarch Tuaṫal Teaċtṁar, towards the middle of the second century, where the Druids lighted their sacred fires on the eve of Saṁuin (first day of November), and from which, according to all the Irish authorities, the fire that lighted all the hearths in Ireland was supplied. Tlaċtga derives its name from the daughter of Mogh Ruith, the great Irish Druid of Valentia Island, off the coast of Kerry, who, as well as this daughter, is said to have studied in the school of Simon Magus, "in the Alpine Mountains." See *Book of Rights*, ed. O'Donovan; and *Atlantis*, vol. iv., p. 223. ed. OCurry.

Tuaḋ, *gen.* -aiḋe; Tonn Tuaiḋe, the Wave of Tuatha, a princess, who, whilst under the care of Conaire, the Monarch of Eire, was stolen as she lay in an enchanted sleep, by an emissary of the celebrated Tuaṫ De Danann navigator, Manannan MacLir. She was thus brought to the mouth of the Bann, which was then called Inḃer Glair, and left on the beach, whilst her captor went in search of a boat to carry her over the sea. In his absence a great wave rolled in and bore her off to sea and drowned her.—(See note to *Battle of Magh Leana*, p. 95; ed. O'Curry.)

Tuaṫ De Danann, the Tuatha De Danann, the second colony who occupied Eire. According to Keating, antiquarians held different opinions as to the origin of this name. Some asserted it was from Brian, Iuchair, and Iucharba, three sons of Danann, daughter of Dealbaoith, they were so called; because these were so famous in the Black Art, that these Tuaṫa or sorcerers called themselves after them. Others held that the Tuaṫa de Danann were so called because they were three distinct tribes. The first tribe was denominated tuaṫ, and comprised the nobility and leaders of the colony; for tuaṫ signifies a lord or noble, and this is the more credible, because Bechoill and Danann, two of their women, were called ban-tuaḋ, *i.e.*, female Tuaths. The second tribe was called dee or gods; these were their druids. The third tribe, which obtained the name, embraced those who were skilled in arts, for dan signifies an art, and from their arts they were called Danann.

Tuireann, called Tuireann beagrann at p. 21. This name, says O'Curry, would literally signify the "Wheat with the little beard." He was the son of Ogma, the "Sunfaced;" and he is also called Delbaeṫ, the "Fire-faced" and Tuirill bicreo; but this last is merely another form of the word.

Túis, a personage mentioned in text as being King of Greece.

Uisneaċ; *gen.* -niġ; now Usny, or Usnagh Hill, "on the west side of Tara," and according to the text, anciently, called Cnocán balair, is situate in the parish of Killare barony of Rathconrath, and county of Westmeath. It was at this hill that the five divisions, into which the Firbolg brothers divided Eire among them, met; and it was in ancient times one of the chief places of assembly for the states of the country. A rock on the top of it is said to have been inscribed with four lines, pointing to the cardinal points, and containing within their angles the provinces into which the Firbolg brothers divided the island. Here Tuaṫal Teaċtmar, monarch of Ireland, in the first century erected a palace and established public marts, which were annually held on the first day of May. According to Keating, the author of *Dinnsenchus* and others, the fire, called Bealltine, was lighted at Usnagh in the Connaught portion of Meath in the beginning of Samhradh, viz., on the first May, which for that reason is called Lá bealtaine, to the present day.

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